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The Church in the 60's

Edited by: *Philip Clarke*
THE REVEREND P. C. JEFFERSON, S.T.M.

Foreword by:
THE ARCHBISHOP OF CANTERBURY



THE ANGLICAN CONGRESS 1963

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THE MOST REVEREND
ARTHUR MICHAEL RAMSAY, D.D.

*Archbishop of Canterbury and
Primate of All England*

FOREWORD

"As the soul is in the body" wrote the unknown author of the letter to Diognetus "so are the Christians in the world". In a world estranged from God the Church exists, on the world's behalf, to keep alive that communion with God for which the world was made. By a life hid with Christ in God Christians are serving the world in the deepest of its needs.

While however the Church is thus a priesthood with a primarily godward life, it lives that godward life authentically by reflecting the divine love in the service of the world. Its mission demands unceasing involvement as Christian people throw themselves into the world's work and share in the world's burdens. Involvement and detachment are two facets of one single service of God. It is the work of a Christian to feel the strains and sorrows of the time not less but more than others, with the heightened sensitivity which Christian faith brings; but it is no less his work to

possess in the midst of this sensitivity the heavenly serenity of one who sees things in the perspective of Christ's resurrection.

Within the Holy Catholic Church of Christ the Anglican Communion has its own calling, not to self-consciousness but to self-forgetfulness in the service of God and the world. This self-forgetfulness is consistent with the utmost fidelity to the treasures of creed, sacrament and order entrusted to us when once it is seen that these treasures are not ours but God's as we humble ourselves before Him in using them to His glory.

MICHAEL CANTUAR:



THE RIGHT REVEREND
ARTHUR LICHTENBERGER, D.D.

*Presiding Bishop
The Episcopal Church in
the United States of America*

PREFACE

In the summer of 1963 Anglicans from all over the world will be on their way to Toronto. They will be coming, as delegates to the Anglican Congress, to consider as Archbishop Clark says, "What must this communion and fellowship do, in Christ's Name and for Christ's sake, in this twentieth-century world?"

That is the subject of this book: *The Church in the 60's*, the Church in this present world; the frontiers facing the Church and the Church directly engaged with the issues of our time.

When the Congress met in Minneapolis in 1954, 657 men and women were present as official representatives. Certainly it is obvious that if such a Congress is to fulfill its purpose, it will not be through the participation of the relatively few delegates in the worship, the fellowship, and the deliberations. This does, of course, constitute the Congress

itself, but the call comes to each of us: what is the mission of the Church at this point in history, what is our Lord calling us to do now?

This book is therefore intended for wide and general use. It will, of course, be useful to those who plan to be in Toronto in 1963, but that is not its primary purpose. It is intended to help us all to understand better what the Church is up against now, what human resources we have to meet these challenges, what we must do to make the Church a more fit instrument for God's purpose.

I believe you will find *The Church in the 60's* stimulating and provocative. The four main divisions of the book indicate its scope: The Anglican Congress, The Frontiers of the Church, Facing the Frontiers, and the Anglican Communion. There is a diagnosis of our present predicament, an indication of needed strategy, and a critical description of the present state of the Anglican Communion and its readiness to answer God's call.

One of the authors of this volume writes: "Christian, get up from that circle around the fire, and get out as a *Christian* into the world!" Here is the essential note of *The Church in the 60's*. I hope it will both challenge us and help us.

THE CHURCH IN THE 60's



The Most Reverend Howard H. Clark, D.D., D.C.L., is Archbishop of Rupert's Land and Primate of All Canada. Formerly Bishop of Edmonton, he was elected Primate in 1959, and translated to the See of Rupert's Land in 1961. He has given outstanding leadership in the field of Prayer Book revision in the Canadian Church.



PART I
THE ANGLICAN
CONGRESS

ARCHBISHOP H. H. CLARK

CHAPTER ONE

CONGRESS '63

- *What is an Anglican Congress?*
- *How the Anglican Communion came into being*
- *Hosts for the Congress*

What is an Anglican Congress?

An Anglican Congress is a gathering of Anglicans,—bishops, priests, and laity—from all over the world, for fellowship and for discussion of our common tasks. Perhaps its chief justification is that those who attend are given a new vision of their Church and of its mission in the world. They come from their local parishes and dioceses, from their preoccupation with their own problems and with

the people immediately around them, and in the Congress they find a warm-hearted fellowship, a real communion in Christ with men and women who bring with them the romance of far-off lands.

This was the experience at Minneapolis in 1954, when the first Anglican Congress was held. It was also the experience at an earlier Congress, which had a somewhat different name and a somewhat different character. In 1908, a Pan-Anglican Congress was held in London, England, and it may be worth while to repeat the comments of an observer of that Congress:

“Suddenly we all rubbed our eyes, to find that something was up of a quite different order. Strange things were all about us. Strange beings from strange places swarmed round every corner. Their titles stretched our spelling powers to breaking point. We had long ceased to remember whether these Dioceses, with their outlandish names, are in Australia or California. Is ‘Oluwole’ a name or a place? Who can say? Anyway, there is not one island in the far seas that one or all of these men had not touched at: there is not a river that they had not forded: there is not a veldt so wide and desolate that they had failed to cross it: there is no ocean that they had not sailed: there is no people, black, brown, yellow or green, that they had not intimately greeted. They murmured weird sounds from unknown languages: they clicked: they snorted: they dropped liquid vocables, like rain. They carried about in their names and in their talk, the fragrance of historic memories that had been to us fabulous, but which they had taken possession of. India, Persia, China, and all the wonders of Pacific Islands, were to them familiar ground. They had been rocked in bullock

carts: wrecked at sea: half-drowned in floods and fords: all but eaten alive by men and beasts: and here they were: And they were ours: and they made themselves quite at home."¹

To-day we are not as surprised as Henry Scott Holland was to meet other races and to hear other tongues. The world has grown small, and its peoples often meet. I have grown accustomed to finding a Syrian Moslem who runs a general store on the edge of an Indian Reserve in Northern Alberta, to meeting a young man from Malta who teaches school in a small prairie town, and to seeing the native costumes of Asia and Africa on the campus of a Canadian university. Such world-wide gatherings as that which will meet in Toronto in 1963 are almost commonplace.

And yet, we are still surprised when we see the greatness of our Anglican Communion. We know that the world is a neighbourhood, but only at a Lambeth Conference or at an Anglican Congress do we realize that this world can be a brotherhood.

We can certainly predict that one fruit of Congress '63 will be the realization of this family feeling. We shall meet a man of the Middle East, whom we shall soon realize shares the feelings of Arab nationalism, and yet find in him an Anglican brother. The Christian from India, deeply committed to neutralism and with a real horror of war, will meet a right-wing American, and discover an Anglican brother. An English bishop worried about families with too few children, will meet an Asian bishop who is worried about families with too many children, and each will find the other approaching his problem in an Anglican way. The North American, concerned about the difficulty that

¹*A Bundle of Memories*, Henry Scott Holland, Wells, Gardner and Darton, p. 231.

Western man has in holding on to one wife, will meet the African who is concerned about the success with which an African chief holds on to several wives, and in the encounter the two men will find an Anglican fellowship. All over the world, we shall find, there is a version of the Christian Way which has an Anglican accent.

How the Anglican Communion came into being

It is a surprising thing that this should be so. Certainly no one ever planned it. It is an unexpected outcome to the history of the Church of England. That church steered a peculiar course through the troubled waters of the Reformation, and the harbour in which it dropped anchor was chosen by no one else. The rest of Western Christendom was now Lutheran or Calvinist or Roman. Only the ancient Church of England continued in its catholic heritage, but now reformed and free.

The result should have been isolation, and there were times when the Church of England almost courted that isolation. Certainly, as it reformed its own life, it expressly disclaimed any desire to tell other churches how to reform.

When, therefore, the Anglican Communion began to happen, the Church of England did not know what to do about it. The American Church had to go to the Episcopal Church of Scotland for the beginnings of its episcopate. The administrators of British colonies were often resistant to Anglican missionary enterprise. No wonder that Henry Scott Holland, observing the Pan-Anglican Congress, was moved to say:

"It is the English church, snug and smug among the

hedgerows, that has done it. That is the astonishing thing. It has thrown its feelers out so far and wide. It has over-leaped the paddock fence. It has flung out its frontier line. It has set sail with every wind that blows; and planted its feet in every shore that ocean washes. Who would have dreamed it of her? She hardly believes it herself. She finds it difficult to remember as she sits tied up in Elizabethan red-tape; and smothered under the convention of the Establishment; and fat with dignities; and very scant of breath. Yet it is all true. For here were the adventurers whom she had sent out, trooping home to din the story into her dim, deaf ears.”²

It is important that we realize this. The Anglican Communion grew, not because there was a plan for the spread of Anglicanism, but because there was in the Church of England pastoral and missionary concern. The Church of England wished to minister to its members who had spread all over the globe, but even more, its members were impelled to go out to those peoples who did not yet know Christ. In going, they carried a treasure, the value of which they scarcely realized. This was the conception of the Church which had sustained the Church of England through its Reformation.

From Hooker’s day, Anglican divines brilliantly expounded this meaning of the Church. They brought forth powerful arguments for a corporate expression of the Christian Faith which, while inevitably Western, is neither exclusively Roman Catholic nor exclusively Protestant. They presented a Christian Way which measures the Church neither by its vertical dimensions alone nor by

²*Ibid.*, p. 233.

its horizontal dimension alone; which sees the Church as age-long and invincible, yet ever needing reform; which cherishes doctrine, not because it gives a body of infallible decrees, but because it arms the Christian with the great central verities of Christ; which is comprehensive, and sometimes holds in tension two apparently contradictory views, because truth demands it; which inspires a sober spirit which to some seems uninspiring, but which is sustained by deep conviction and issues in honest goodness; and which holds to a church order which is the ordered recognition of graded function and responsibility in the free atmosphere of the family.

This conception of a non-papal and reformed catholicism was transplanted with astonishing success all over the world, and the result was the Anglican Communion. Yet it is necessary to repeat that it was not to establish Anglicanism that the pioneers of Anglicanism went forth. They desired to minister to the isolated Christian and to preach to the potential Christian.

This will explain the program for the Anglican Congress of 1963. Although fellowship will be one of the chief notes of that Congress, it cannot be its chief purpose. The fellowship will be almost a by-product, as we give ourselves to the same missionary concern that moved those who pioneered the Anglican Communion. We shall come together asking, not 'What does our Anglican fellowship mean?', nor "How may it spread?" but rather, "What must this communion and fellowship do, in Christ's Name and for Christ's sake, in this twentieth century world?" The Church's Mission, not its privileges, will be our concern.

The Anglican Communion began by being very English,

even though spread all over the world. One can feel that in the comments of Scott Holland on the Congress of 1908. Yet it was the Church of England that taught us that this must not continue. Eagerly it has invited its daughters to graduate from dependence and to become self-governing, self-supporting and self-propagating provinces of the Universal Church.

To be truthful, they have sometimes seemed to be hesitant about setting up their own household. I do not want to be too modest about the Anglican Church of Canada, the host church of the Congress of 1963; its story is rich in great adventures for the Gospel. Yet in a sense we have come reluctantly to our destiny. It is true that our first General Synod met in 1893, and we have been self-governing at least from that date. But shortly afterwards the English missionary societies began to propose that they withdraw their support from Canada and turn to other missionary tasks. These proposals were received with dismay, for the Canadian Church knew that it was not ready yet to take over the many missionary tasks that the English Church had begun. Only in 1940 did formal financial assistance come finally to an end.

Hosts for the Congress

All this becomes relevant when we ask the question, "Where, outside of England, shall an Anglican Congress be held?". The first was in Minneapolis in 1954, and that is because the Protestant Episcopal Church was the first Anglican Church outside of Britain to be self-sustaining. The reason was political rather than religious. The Ameri-

can Revolution forced the church to be independent. It cannot have been easy for the Episcopalians in those early days, but their struggles have made them strong. There is a note of confidence in the life of the American Church which is the result of a long experience in self-government and self-support. It was natural to turn to that church for the Anglican Congress of 1954, and no one who attended it can forget the way in which a church with such great resources and such a warm heart made a magnificent success of the Congress.

Now it is the turn of the Anglican Church of Canada, a church that has come slowly to full responsibility, partly because the geography of our country presents us with so many missionary problems. We can still hardly believe it when we find ourselves preparing for this Congress. Others knew that we could do it before we knew it ourselves. And yet with what joy shall we welcome into our midst the delegates from every land.

We must not forget that the Anglican Congress will meet in a country which, in that most disastrous division between the "Have" and the "Have Not" countries, is numbered among the "Haves." In the Church, we should never consent to such a division. The Church is a family, and in a family all may share in what each has. Yet, even in the Church, this is not easy. Many of those who come to Toronto, will come in charity, loving us, and yet unable to avoid noticing the carelessness and wastefulness of our wealth in a world where so many are hungry.

Perhaps the Anglican Communion will more fully find its mission and its fellowship when, from a province in a "Have Not" land, can come the invitation: "Come and hold

the Anglican Congress in our country. We shall not be able to pay your way. Nor to offer you lavish hospitality. What we can offer is our fellowship in Christ, a place to meet, and a place to lay your head at night. Come to us, for you cannot know our church's mission to the world until you have tarried with us. We are proud to be Anglican, but we do not want to be Western, for ours is a different destiny. We think that you, with us, may be more truly Anglican when you have dwelt with us."

In the meanwhile, the Anglican Congress will in 1963 come to Canada, a young country which has grown, without revolution, from colony to nation; to a young church, still learning to use the great resources that, in Christ, it possesses; to Toronto, a bustling city, in appearance almost American, in population increasingly multi-racial, and yet the strongest center of Anglicanism in Canada.

It will be a great thing for our Canadian Church, this Congress. The fellowship that we shall find, the scholarship and devotion that we shall encounter, will send us back to our Canadian task refreshed and invigorated.

But this Congress is not for Canada, nor even, despite its name, for Anglicanism. We do not say "I believe in the Anglican Church," but "I believe One Holy Catholic and Apostolic Church." That is the Church which the Anglican Communion proclaims and in which it serves, in order that the whole world may say, "I believe in Jesus Christ our Lord."



The Reverend Eugene R. Fairweather, M.A., Th.D., is Associate Professor of Dogmatic Theology of the Faculty of Divinity and Associate Professor of Ethics of the Arts Faculty, University of Trinity College, Toronto, Canada. He has earned academic degrees in Montreal, Toronto, and New York.



PART I
THE ANGLICAN
CONGRESS

DR. E. R. FAIRWEATHER

CHAPTER TWO

MINNEAPOLIS '54

- *What Happened at Minneapolis*
- *The Anglican Communion*
- *The Church's Faith*
- *The Meaning of Minneapolis*

What Happened at Minneapolis

All day Wednesday, August 4, delegates to the Anglican Congress, their wives, and visitors poured into the Twin Cities of Minneapolis and St. Paul by train, automobile, and airplane. Minneapolis, an attractive city of over half a million people, its streets lined with shade trees and its parks studded with lakes and ponds, was at its best for the visitors from every quarter of the world. Even the summer weather remained un-

expectedly cool during the entire ten days of the Congress.¹

Only once before in the history of the Anglican Communion had such an event taken place, and that was nearly half a century earlier, in 1908, in London, England. To Minneapolis there came no less than 657 official delegates—bishops, priests, laymen, laywomen—together with hundreds of interested visitors. The members of the Congress came from the ancient churches of the British Isles; from the self-governing Anglican churches in the Americas, in Australasia, in Asia and Africa; from nineteen dioceses under English jurisdiction, scattered from Argentina and Bermuda to Singapore and Korea. The Presiding Bishop of the American Church (Henry Knox Sherrill) presided over the Congress. The Archbishop of Canterbury (Geoffrey Fisher) took a leading part. The heads of the Scottish, Canadian, Indian, Australian, West Indian and Japanese churches were all on hand.

The fine weather was a real piece of good luck, because the members of the Congress had a strenuous program to work through. In their daily services of Morning and Evening Prayer and Holy Communion they found out for themselves how varied and rich our Anglican ways of worship are. At two great public services and in "general sessions" they had a chance to hear no less than seventeen outstanding scholars and church leaders. In "group meetings" the delegates were urged to grapple with the main questions of the Congress and to speak their minds for the benefit of the whole gathering. In the time they had left

¹*Report of the Anglican Congress, 1954*, Powel Mills Dawley (ed.), Seabury Press, p. 4.

they ate, went sightseeing, shared ideas, exchanged stories, and (occasionally) slept.

The general theme of the Congress was "The Call of God and the Mission of the Anglican Communion." This theme was broken down into four sub-topics, and the delegates fixed their attention in turn on the Anglican position and its relation to other interpretations of the Christian Faith; on the Anglican tradition of common worship; on the Church's message to the world; and on the Church's task in our own time.

These were not easy subjects to present and discuss in such an assembly. For one thing, as everyone knows, our Church's complex and fascinating history has left us with some significant and still unsettled disagreements on points of both doctrine and practice. For another thing, the members of the Congress were drawn from six continents and from the islands of the sea, and they brought with them very different outlooks on the political and economic questions of our day. Under the circumstances, it would have been easy to find excuses for being bland and vague and more or less pointless.

But the Congress was not like that at all. It was notable for sharp and definite and clear statements. Archbishop Fisher has assessed it very well:

Out of the papers and the discussions came what was almost a new discovery to many, that this Anglican heritage of ours is not at all a dull compromise, not at all a middle position uncertain of itself and to be defended apologetically, but a positive tradition of Christian Truth, strong and honest enough to face diversities as old as the New Testament itself, creative

enough to make out of them a richer truth. There was no self-laudation; there was a real humility and a deep sense of weakness to be remedied. But the glory of the Congress was that it made us confident that our tradition had its own distinctive truth and was essential for Christ's purpose in the whole witness of His Church. And with that humble confidence possessing us, the joyful fellowship which embraced us all had its perfect work.²

The Anglican Communion

The Archbishop's words say something that all thoughtful Anglicans feel about their Church. In our branch of His catholic family God has shown us truth and given us treasures that have meaning and value for the whole household, and it is nothing less than our clear duty to preserve them and set them forth for the sake of all Christians. But that means, as we shall see, that an event like "Minneapolis, 1954" has an important place in our common life, and that we must listen carefully to its message if we are to do our job as Anglican Christians.

An Anglican Congress and its message are important because of what the Anglican Communion has turned out to be. Without such meetings for fellowship and common study we could hardly meet our responsibilities or live up to our opportunities. Indeed, we should be in some danger of disappearing completely from the Christian map, with our work still undone.

Some (it is said) are born great, some achieve greatness, and some have greatness thrust upon them. The Anglican Communion seems to belong in the third group. If our

²*Ibid.*, p. 215.

gifts, our opportunities and our obligations are great, that is only because God has done wonderful things with rather unpromising material.

Honesty compels us to admit that for a long time the Anglican Communion did not amount to much. For over two centuries after its sharp and conclusive breach with Rome in 1570 it consisted simply of the English, Irish and (after 1610) Scottish churches. Of these three, the Church of England alone was more or less firmly established, and even it was constantly under fire from Roman Catholics and Protestant Nonconformists. The Irish Church could claim only a minority of the Irish people, while from 1690 onwards the Scottish Church was a beleaguered remnant. As late as 1783 only a daring visionary could have predicted a bright future for these small and isolated churches on the very edge of Europe.

In 1784, however, things began to move. In that year Samuel Seabury was consecrated by three Scottish bishops to be the first Bishop of Connecticut. Three years later bishops were consecrated in England for New York, Pennsylvania and Nova Scotia, and for the last 175 years the expansion of the Anglican Communion has been both steady and (in its total result) spectacular. In less than two centuries the three little island churches have grown into a world-wide fellowship, embracing eighteen separately organized churches as well as at least nine dioceses directly dependent on Canterbury.

This notable development has been remarkably free of "imperialism" on the part of the older churches. Each emerging regional church has been encouraged to grow up as an independent body, free to shape its own life and

to respond to the special needs of its own country, and bound to its parent and sister churches only by common conviction and family loyalty. The British churches had claimed this kind of liberty for themselves at the Reformation, and they readily granted it to their own offspring.

The growth of the Anglican Communion into a confederation of autonomous churches was natural enough, but it has brought certain difficulties and dangers with it. We have cast off the centralized organization of the Roman Communion without adopting the substitutes devised by the senior Protestant bodies. Both the Lutheran and the Reformed (Calvinist or Presbyterian) Communion are more or less tightly knit together by special "confessions of faith", embodying their distinctive doctrines. The Anglican churches, however, have been unwilling to bind themselves to any confessions of faith except the ancient Catholic Creeds. It may well be that, in rejecting both the "papal" and the "confessional" safeguards of unity, they run the risk of falling into self-centred isolation. Such a disintegration would be tragic—not only because it would muffle our common witness, but also because in a divided Christendom a world-wide fellowship of churches is as close as we can get to the ideal unity of the universal Church. By sharing each other's riches and bearing each other's burdens, we at least keep alive our awareness that God wills His people to live as one body, bringing one message to the whole world. It seems to follow that we must do our best to keep our Anglican fellowship unbroken and vigorous.

Once upon a time we could count on a common language, a common culture and common memories to help hold

us together. For many long years the Anglican Communion was basically a British and American organization. But those days have gone forever. Of our eighteen regional churches, five are in Africa and four in Asia. In the mid-twentieth century the literary style of Cranmer's Prayer Book and the dignified reverence of English cathedral worship are useless as bonds of union. In fact, the old associations of Anglo-Saxon Anglicanism may be a real stumbling-block for the younger Anglican churches.

The point I am trying to make was amusingly illustrated by the Bishop of Alaska (William Jones Gordon, Jr.) in an address at Minneapolis:

There is a story told about Bishop Rowe, a great saint in the Church in Alaska, that once he was traveling through the interior of Alaska by dog team. He had very few dogs. And as he came along by a village and stopped overnight, one of his best dogs died. He could not make the trip with just the two dogs left, so he got the chief of the village to go around and look at all the dogs that might be available for sale, in order that he might pick out the best one to add to his team. There was not very much choice given to the Bishop. Dogs were scarce then, but several dogs were brought and one looked pretty good to him. He said, 'Chief, how about that one?' The chief looked this dog over very carefully, and he saw immediately that there were some signs of rather advanced age in the dog. He said, 'Well, Bishop, him look pretty good, but him too long time dog.' It is very likely if we go to the people of the world, stressing only our historical traditions, our Prayer Book and our ageless matchless ritual, that people might say we are too long time dog, too!³

³*Ibid.*, p. 181.

✓ The Anglican churches have no central government. They neither possess nor want a creed of their own. Obviously they cannot depend on the customs and the loyalties of a past age to keep them together in the present. It seems safe to predict that Anglican Congresses and Lambeth Conferences, where influential and responsible churchmen can meet, in an atmosphere of worship and fellowship, to discuss their common teaching and their common task, will continue to play a crucial role in the life and work of the Anglican Communion.

It also seems safe to predict that "Minneapolis, 1954" will long occupy a place of honour in the list of these gatherings. Just as a rare opportunity for making friends and exchanging ideas it would have been worthwhile, but it was a good deal more than that. It is hard to see how any thoughtful person can have shared in the worship, listened to the addresses and taken part in the discussions at Minneapolis without gaining a fuller and clearer idea of what the Anglican Communion stands for and why its growth in strength and unity matters so much.

If we really want to taste the flavour and hear the message of "Minneapolis, 1954" sooner or later we must work our way, patiently and attentively, through the official *Report*. There, as nowhere else, we can get our teeth into the mental food that the members of the Congress were given to chew on. Certainly the remaining pages of this short essay will not offer a substitute for careful study of what was said and done at Minneapolis. They will simply trace what seems to be the central idea that runs right through the thinking of the Congress and gives unity to its message. Once we grasp this idea, we may find the *Report*

itself easier to digest, and we shall certainly see a little more clearly just why the Anglican Communion is important and why its life and thought deserve study.

The Church's Faith

If I were asked to state in a single sentence the position of the Anglican Communion I should say that it strives to give expression to the full teaching of the Bible as reflected in the age-long history of the Christian Church.⁴

These words from one of the finest papers read at the Congress sum up the Minneapolis message very well. The men and women whose thinking is embodied in the *Congress Report* are not trying to sell some exclusive product labelled "Anglicanism." They are not arguing for peculiar doctrines or commending sectarian traditions. If they cherish the Anglican Communion as a distinct entity within Christendom, their basic reason is the opposite of sectarian. They value and love the Anglican Communion precisely because it professes and seeks to practise the historic Faith of the Bible and the Creeds, unencumbered by any special dogmas or rules of order of its own devising.

Let us be sure that we really understand this root idea of the Anglican position. We can put it this way: the peculiar thing about the Anglican Communion is that none of its essential principles are peculiar. What we stand for is the historic Faith and order of the Church universal. The fundamentals of our common life as Anglicans are great Christian facts—the Bible, the Apostles' and Nicene Creeds,

⁴The Bishop of London (J. W. C. Wand), in *Report*, p. 25.

the Sacraments, the Ministry of Bishops, Priests and Deacons—and none of these things are our own invention or our exclusive possession. No doubt the special history of the Anglican churches has enriched us with a number of special treasures—ways of expressing the common Christian Faith, patterns of worship, forms of organization, and so forth—which we cherish and which we should be glad to share with others. But the fundamentals of our faith and worship and life are not the legacy of our special Anglican history. They are Christ's gifts to all His people—part of the true “wholeness”, or “Catholicity”, of the Church of the living God.

✓ If all this is true, our Anglican churchmanship has nothing sectarian about it. Yet in fact we are separated from the greater part of Christendom. We are not in communion with Rome or with the great patriarchates of the East; we are not in communion with Lutherans or Reformed, with Baptists or Methodists. If we are not a sect, bound by our own private dogmas and traditions, what is it that holds us back from full outward and visible unity with so much of the Christian world?

Our separation from the Orthodox East is a special case. It stems from ancient quarrels with which we modern Anglicans have nothing to do, and it is hard to find any really serious reason for our remaining apart. But our position in the divided Christendom of the West is unquestionably a matter of principle, and at first glance we do seem to be standing on sectarian ground.

Yet in reality, improbable as it may sound, our rather isolated position is the outcome of our anti-sectarian principles. Our constant concern is to safeguard the balance of

the historic Christian Faith—in Bishop Wand's words, "to give expression to the full teaching of the Bible as reflected in the age-long history of the Christian Church." If we are divided from Rome, the essential reason is that Rome seems to us to lay too much emphasis on the Church and too little on the Bible. If we are divided from the great "Protestant" communities, the essential reason is that they have changed the Church's historic order to fit their special ideas of what the Bible teaches. We have no distinctive *articles* of faith, but we do insist on the due *proportion* of faith.

Several speakers at Minneapolis tried to define the basic Anglican position by saying that the Anglican Communion is both "Evangelical" and "Catholic." No doubt this familiar way of speaking has its dangers. It may suggest to some, for example, that the ideal Anglican Church is made up of two factions—a "Low Church" party, preaching a churchless Gospel, and a "High Church" party, exalting the Church at the expense of the Gospel. Such a picture is of course a crude caricature of Anglican "comprehensiveness." But to say that the Anglican Communion is at once "Evangelical" and "Catholic," in the proper and undistorted sense of those words, is to do full justice to its understanding of the proportion of faith. To call the Anglican Communion "Evangelical" is to say that it stands firmly on the Gospel itself—the mighty acts done by God through Jesus Christ. To call the Anglican Communion "Catholic" is to say that it acknowledges Christ's gracious presence beneath the outward and visible forms of the Church's life and worship. To say that it is at once "Evangelical" and "Catholic" is to recognize that it refuses to allow the inseparable to be separated. Christ and the Church which is His Body; grace

and the Sacraments of grace; truth and the Tradition of truth—each of these pairs is an indivisible whole, and the good Anglican tries to grasp them in their wholeness.

“My name is ‘Christian,’ my surname is ‘Catholic.’”⁵ The old saying neatly sums up our position as Anglicans. We are convinced Christians, because we believe that God has redeemed all mankind through the birth, death and resurrection of Jesus Christ. We are convinced Catholics, because we believe that the grace and truth of Jesus Christ take effect in human lives through the Sacraments and the teaching of the Church. As long as any Christians fail to hold these truths together in their fulness, the kind of witness that the Anglican Communion tries to bear will be indispensable.

The Meaning of Minneapolis

The idea which this chapter has been trying to sketch was not invented at Minneapolis. On the contrary, it is implicit in the history and the formularies of the Anglican churches, and it has repeatedly been spelled out by great Anglican teachers. The important achievement of the 1954 Anglican Congress was to show clearly how fruitful the basic principle is (or can be) in every department of our life and work. It is fascinating to study the Minneapolis addresses and findings on “Our Worship,” “Our Message” and “Our Work” in this perspective, and to see how the “Evangelical” and “Catholic” position of the Anglican Communion illuminates the whole landscape.

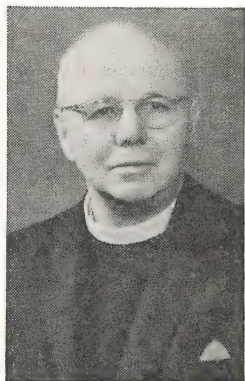
The vision of Christian truth, Christian worship and

⁵A famous saying of St. Pacian of Barcelona (4th century).

Christian mission that the Minneapolis Congress saw is permanently valid. In God's good time, the Anglican Communion will be called to merge its identity in a wider unity. Already we are in communion with other churches whose background and traditions are very different from our own, but which stand on the same foundation of "Evangelical" faith and "Catholic" order. Perhaps one day the name "Anglican" will be nothing but an historical memory. But before that day comes our testimony to the "Evangelical" and "Catholic" nature of Christian teaching, worship and service must be spoken wherever we can make it heard.



The Reverend Canon Robert H. L. Slater, Ph.D., has studied in both England and the United States, and has served on University faculties in Burma; New York; London, Ontario; and Montreal, Canada. He is presently Professor of World Religions at Harvard University, Cambridge, Mass., U.S.A.



DR. R. H. L. SLATER

CHAPTER THREE

REACHING THE NON-CHRISTIAN FAITHS

- *Resurgent Religions*
- *The Revival of Hinduism*
- *The Vitality of Buddhism*
- *The Muslim World Today*
- *How Christians May Respond*

The Bishop of Rangoon makes an interesting reference in a late issue of *Burma News* to the recent 'establishment' of Buddhism as the State religion of Burma.

"I do not believe," writes the bishop, "that there is real cause for anxiety in any way. The Prime Minister and Government could not have done more to be fair to

minorities. . . . Behind it all lies the determination of the devout leaders of the country that Burma shall not be a secular, materialistic State; and that is surely laudable."

The Bishop's statement provides a good text for a chapter on the resurgence of non-Christian religions for two reasons. First, it is trustworthy testimony to the remarkable revival of religious life, thought and purpose which is taking place in many parts of Asia and Africa today. From other quarters we sometimes have this revival dismissed as nothing more than a cloak for political designs. But the Bishop here pays tribute to "the devout leaders of Burma." Secondly, in paying this tribute and sympathizing with the "laudable" determination "that Burma shall not be a secular, materialistic State," he reflects an attitude which has been maintained by a good many Anglican leaders and scholars. It is an attitude which goes beyond mere passive tolerance. It includes a rejoicing in "everything that (other Faiths) possess of beauty and high aspiration" and a sympathy with "their earnest efforts to relate themselves to the needs of men in the modern world" (to quote from Bishop Neill's recent book on the subject, *Christian Faith and Other Faiths*). This same attitude goes at least as far back as the great English theologian, Frederick Denison Maurice, and it was notably exhibited by Bishop Gore when he extolled the Muslim sense of brotherhood.

It is an attitude which is the more significant because it is not always easy to maintain. As the Bishop of Rangoon observes, the decision of the Government of Burma to proclaim Buddhism *the* State religion has aroused some anxiety. Christian missionaries have naturally wondered

how this decision might affect their own missionary activity. It is not the easiest thing in the world for zealous Christians to observe with sympathy the renewed and equal zeal of Buddhists, Hindus and Muslims.

But that is certainly what Christians have to observe today. What is happening in Burma is typical of much that is happening in the non-Christian world at the present time.

Resurgent Religions

A few decades ago the situation was different. It looked as if Christians were having it all their own way. The great missionary advance which was one of the outstanding features of Christian life in the nineteenth century (and earlier) was in full spate. There was even talk of converting the whole world to the Christian Faith in "this generation." And a glance at the map here at home might have led Christians to think that this was indeed probable. For one could put a pin on the map of nearly every country in the world to denote the presence of Christian believers there. The Lambeth Conferences began to assemble bishops representing dioceses in all countries. At home there might be new tides of secularism and scepticism, but overseas, all was progress! And progress against very little opposition.

Missionaries actually in the field might know better. They might know that in many cases the pins on the map signified little more than small minorities, small outposts. They might be aware that in some cases a "diocese" meant a handful of clergy and laity surrounded by a multitude of

non-Christians. In Burma, for instance, the vast majority of the people—ninety per cent—remained resolutely Buddhist.

But the general impression was that of a world rapidly becoming Christian (at least in name). It may come as rather a shock, then, to hear of three hundred and seventy million “resurgent” Hindus, four hundred million “resurgent” Buddhists and perhaps four hundred and fifty million “resurgent” (or resilient) Muslims, to say nothing of adherents of other Faiths, Jews, Parsis, Sikhs, Jains, Taoists, Shintoists. As to those who were confident a few decades ago that all religions, including Christianity, were on the way out, they must be rather shaken to find that they are so evidently on the way in. And here we must say flatly that they *are* on the way in; they are “living religions”. In other words we are here referring to genuine *religious* vitality. It is, of course, associated with political vitality, social change, Asian nationalism, and what you will, for we are, after all, discussing *people* when we are discussing religion and people are mixed up in a lot of things. The resurgence of religion, then, remains the resurgence of religion, especially in those countries where they have never thought of the “separation” of “church” from state which many on the North American continent take for granted.

Hinduism

The Christian has good reason to be aware of the fact that Hindus in India to-day are, as Dr. Paul Devanandan puts it, “strangely alive as Hindus.” The Christian may, in fact, claim that his own missionary enterprise has had

something to do with this aliveness. He might say, for example, that his missionary hospitals prepared the way for the excellent Ramakrishnan Mission hospitals, while the impact of Christian teaching certainly stimulated Hindu reform movements, including movements to reform the caste system. But Hindus themselves would claim that such developments are implicit in Hindu teaching itself; they signify that Hinduism is a living religion responding to the challenges of the new day which has come for India as it has come for the world. Even the tensions which follow from reform movements may be read as evidence of Hindu vitality.

To some extent these internal tensions are offset by a new pride in Hindu culture, together with a resolution to affirm and maintain Hindu unity. Leaders of the struggle for India's independence saw in the Hindu Faith the dynamic needed to sustain their cause. The greatest leader of them all, Mahatma Gandhi, was revered as a Hindu saint. "The Hindus are a nation" cries the hero of one of Tagore's novels written in the days of India's movement for independence. To-day there is appeal to the same pride in Hindu culture in the interests of national unity. At the same time the leaders of India are well aware that *some* forms of Hindu revival may endanger national unity. It depends on what kind of Hinduism is revived. For besides the many caste divisions of Hinduism (some three thousand of them), and the sectarian divisions (some thirty to forty of them), there are local, cultic forms of Hinduism which may be exploited by politicians *against* the national interest.

The kind of Hinduism which is seen to mean national unity is the Hinduism expressed in the *Bhagavad Gita*. Of

the many Hindu scriptures, the *Gita* is the most popular. Gathered around the story of a prince who sought counsel from the god Krishna on the eve of a great battle, this *Song of the Lord* presents the god as instructing the prince in a way which sets the teaching of various schools of Hindu thought alongside one another. By many Hindu scholars the *Gita* is regarded as a synthesis of all that is essential in the Hindu Faith. The *Gita* also sets before the Hindu devotee more than one way of realizing the goal of Hindu aspiration, union with Supreme Brahman.

The teaching of the *Gita* therefore encourages Hindu unity and Hindu tolerance, including tolerance towards religious minorities in India—Christians, Muslims, Sikhs and others. All this is in the interests of national unity and special efforts are being made today to make the teaching of the *Gita* even better known throughout the length and breadth of India. There are new translations in the different local languages and popular expositions of its teaching. Hindu teachers are coming out of their ashrams to meet the people in the villages. Dr. Devanandan refers to preaching missions which “in some ways resemble revival meetings”. There is also a significant revival of Hindu religious drama.

Another spur to Hindu evangelism is the challenge of secularism. One result of the impact of Western thought has been the growing number of young intellectuals who have become sceptical not only of their own Hindu Faith but of all religious teaching.

Hindu evangelism, then, begins at home. It is closely related to national concern. But it does not stay at home—not today! There is a world outlook. One of the remarkable developments in modern Hinduism is a new missionary

purpose. "Hindus," writes Principal D. S. Sarma of Madras, "will soon be recognized by all as one of the great spiritualizing forces . . . leading humanity to its goal." Not just India. Humanity! In a number of American cities today there are zealous Ramakrishna missionaries dedicated to this purpose. The Hindu view of life has been expounded to many a Western audience by Dr. Radhakrishnan, now India's Vice-President. When he lectured at McGill University in Montreal, Canada, a few years ago, for example, the auditorium was crowded.

In a more recent address at Harvard in Cambridge, Massachusetts, Dr. Radhakrishnan indicated how Hindus may see their mission to the West. They challenge what they regard as our exclusive, intolerant "dogmatism". Not, as is sometimes supposed, that they think that "it doesn't matter what a man believes". As Dr. Radhakrishnan put it at Harvard, dogmas and rites have their place. They are "intended to awaken in us the spiritual sense". And he saw an urgent need for this awakening. In "throwing away the fetters of dogmatic religion", modern man, he said, is "becoming the victim of an oppressive form of bondage imposed by secularist enlightenment"; he was "becoming aware of an emptiness which increasing knowledge and humanitarianism are not able to fill". But dogmas and rites, in themselves, were not sufficient to meet this need. They should not become an end in themselves. They should not be divisive. "The different religions should be regarded as comrades in a joint enterprise." There was crying need to "recapture reverence and wonder which have fallen victims to the increasing secularization of human life". "The symbol of the Cross in Christianity," he said, "means getting beyond the fron-

tiers of the sensible world". Christians, therefore, should be "stimulated by the resurgence of the non-Christian religions".

The Buddhist World

Turning to the Buddhist world, we find a similar concern to meet the secularism of the age (as the Bishop of Rangoon's reference to the Buddhists in Burma indicates). This was the burden of much that was said and written by the Chinese Buddhist scholar and reformer, Tai-hsu, in the first decades of the century, and his work is being continued by his disciples in Formosa today. As Tai-hsu saw the world situation, Christianity had failed. Secularism was dominant. Only the acceptance of Buddhist principles, in the West as well as in the East, could save the situation.

Buddhism has been a missionary religion from the beginning. Gautama, the Buddha, lived and taught in northern India for some eighty years about the same time that the prophets of Israel were calling the people to righteousness of life. His teaching had a similar emphasis on moral discipline. While the monastic order which he founded declined in India itself, zealous Buddhist missionaries carried the new Faith to the Asian countries beyond India. They did so at two different times, preaching two different versions of this Faith, Hinayana and Mahayana, each with its own scriptures, and preaching the Faith in two different directions. The first missionaries crossed the seas to Ceylon, Burma, Thailand and the South East. The second great missionary movement carried the new Faith beyond the Himalayan mountains to China and ultimately to Japan.

The story of Buddhism is rather like the story of Christianity, a story of frequent new beginnings, especially in China and Japan, with zealous reformers from time to time starting new movements after claiming new insights into the faith. Whatever their differences, however, all Buddhists profess to be following the same Path. As in Christianity, there is at the present time an ecumenical movement designed to affirm and promote unity. When the Hinayana monks—or Theravada monks, as they prefer to be called today—called a great Council in Rangoon a few years ago, they invited representatives from Mahayana countries as “observers” in much the same way as Roman Catholic observers were invited to attend the recent sessions of the World Council of Churches in Delhi. At the time the Rangoon Council assembled, the Buddhists were observing the 2500th Anniversary of the Buddha’s death. The monks, assembled from the different Theravada countries, remained in Rangoon for some two years, zealously revising the scriptures in preparation for new translations. At the same time, building began on a new *international* institute for the study of Buddhism.

About this same time, too, what may be called a laymen’s “retreat” movement was gathering momentum. Burma is a land of many monasteries, established in every town and village, where monks retire from the world to pursue the Buddhist exercises in meditation. Laymen have been welcome at these monasteries for periods of private meditation, but today there is a definitely new movement in this direction. Some two hundred centres of meditation especially designed for the laity have been established in Burma in the last few years.

It is perhaps particularly in this Theravada region of South East Asia that the resurgence of Buddhism today is most evident. As in India, it is a revival closely related to the national interest. Laymen will tell you that by attending the meditation centers for periods of retreat, sometimes a week or longer, they will become better citizens.

But, as in India, there is along with this national concern, very definitely a world outlook. Buddhist leaders said at the Rangoon Council that the acceptance of Buddhist principles would promote the peace of the whole world. As I write this article here at this Harvard Center for the Study of World Religions, there is with me a young monk from Ceylon. He has helped to establish Buddhist centres in London and West Berlin. He is here to make a study of Christian and Western thought with this same missionary purpose in view. How can he best commend Buddhist teachings to the West? He does not wish, he says, to convert Christians to Buddhism. But he *does* want them to know and accept Buddhist principles; he believes that they can do so and still remain loyal to their own Faith. One of his fellow students is a young Buddhist minister from Japan, here at the instance of the Bishop of the "Buddhist Church of America", a church which has 100,000 members. In Canada, a similar Buddhist church has 10,000 members. The members are mainly of Japanese descent, and the concern of these Buddhist churches may be described as pastoral rather than missionary. But their presence in North America points to the way in which Christians are being confronted by other religions today.

Buddhists, like Hindus, are saying in effect that missionary zeal is compatible with full respect for other Faiths.

They are saying that there may be, and should be, common cause against an invasive secularism which invades their own Asian world today as it has invaded the West.

We are, of course, speaking broadly, and this needs to be emphasized. Not all Buddhists would say this any more than all Hindus would state 'the Hindu view of life' as Dr. Radhakrishnan states it. It belongs to our fuller understanding of other religions to allow for different standpoints *within* each religion just as we allow for different Christian standpoints. But, speaking broadly, there does come from the Hindu and Buddhist traditions today an expression of concern which amounts to something more than a *criticism* of *Western* secularism. There is a sense of coming to the rescue of the West to help the West break free from this secularism, and, beyond this, a concern for the whole world, seen to be threatened by this secularism, the Buddhist world included, and the Hindu world too—with an invitation to Christians to join in a common resolution against this irreligion.

The Muslim Faith

Much the same conclusion may be drawn from what may be observed in the Muslim world. Whether we can here talk of the *resurgence* of faith, is, however, open to question. It might be nearer the mark here to speak of *resilience*. For what is happening in Islam is adjustment to a new, challenging situation from the Islamic standpoint. For Muslims have had to come to terms with a shaping of history which is very different from what was experienced in the first chapters of Muslim history.

Like the Christian Faith and the Buddhist Faith, the Mus-

lim Faith is missionary. The story begins with the Muslim State founded in Medina by the Prophet Muhammad in the seventh century A.D., a state in which all was to be under the rule of God, a state of 'believers'—citizens because they were believers and believers because they were citizens. To this end there was missionary "holy war" to bring all within this pale of God as Muslim armies advanced across the deserts of Arabia and beyond these deserts, far beyond, into Africa, into Europe, until, in an incredibly short time, the state became empire, Muslim empire, God's empire. Today there is no longer empire. There are different nations and some of them have only recently emerged from foreign, non-Muslim rule. From the Muslim standpoint it has been a change in history which is hard to take.

Is there any longer thought of holy war? Yes and no. No, perhaps, in terms of Muslim conquest. But yes, maybe, as this holy war is given fresh meaning, interpreted, as by Iqbal, as "the passion for righteousness", interpreted as a Muslim journalist in Northern India interpreted it:

"Fight the devil in your own bosom first . . . fight the devils of disease and poverty . . . fight ignorance and illiteracy . . . fight those who deprive you of your birthright of free manhood."

There is holy war, too, as Muslim teachers seek to interpret their faith in ways which will counter the scepticism of their young intellectuals, hold them to the Faith and wean them from secularism. A question has been raised here about the right way of 'defending the Faith'. Should the teacher be concerned to defend Muslim institutions, Muslim culture; that is, what Muslims have done about the Faith?

Should he not rather concentrate on what is the Faith, on what it means to surrender to the Divine Will?

Whatever problems Muslims may face elsewhere, there is one area where the great Muslim missionary advance is certainly being continued, very evident and challenging, and that is Africa. Challenging also is the reason given by some Christian missionaries for this advance of their Muslim rivals. Every convert to Islam, they say, is made to feel that he is a member of a great world wide community. They repeat what Bishop Gore said thirty years ago, pointing the fact as a challenge to Christians: African converts 'at once feel the sustaining force of a great world-wide fellowship' in this Muslim community.

How Christians May Respond

The story of resurgent religions today is not confined to the story of Hinduism, Buddhism and Islam. It has been said that there are signs of resurgence of what may be called African religion. One of the most remarkable features of modern Japan is the spate of "new religions". All told, it is a challenging situation which poses, for the Christian, some very searching questions.

In considering how Christians may respond to this situation we may very well begin by noting the significance of Dr. Radhakrishnan's remark that Christians should be "*stimulated*" by the resurgence of the non-Christian religions". Whatever else this may mean it certainly does not mean that Christians should be *silenced* or retire from the field, which is what some professing Christians themselves imply when they conclude that a tolerant respect for other

believers should mean an end to Christian missionary enterprise.

There may indeed be criticism of certain mistaken forms of this enterprise. And in some particular situations even legitimate forms may be suspect for the time being. But in general the criticism which comes from the non-Christian world today is not directed against Christian minorities in the East but against Christian majorities in the West, or against a luke-warm Christianity which has failed to prevent the secularism of our day.

One of the things which may surprise some people is the way in which some Christian efforts to communicate such learning have, in fact, been appreciated. Consider, for example, the significance of the following remark made to me just the other day by a Buddhist visitor from Asia. He was discussing the prospects of President Kennedy's Peace Corps. "A lot will depend on their *motives*," he said. "After all, they are not quite the same as the motives of the missionaries. They were there for the love of God." This from a devout Buddhist who says that he does not believe in God!

As I wrote recently in another context,

"Most of my Hindu and Buddhist friends expect me, as a Christian, to be missionary minded, in the proper sense of the term, as they themselves are missionary minded, and they have a right to question my Christian commitment and the value of any religious experience if I am not so minded. A fugitive faith is no whit better than a fugitive virtue and (to paraphrase a Buddhist saying) the greatest charity is the communication of our learning in the faith.

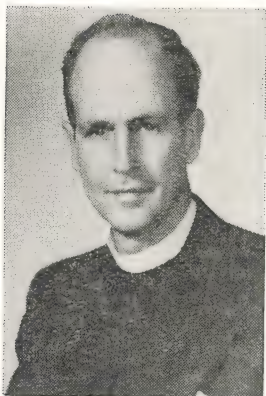
In India and elsewhere today Christian leaders of the so-called "younger churches" are making new studies of the ways in which this 'learning in the faith' may be more effectively communicated in terms of their own Asian cultures. They are seeking to approach other believers in positive rather than negative terms. They are asking that Christians in the West should not only pray with them but *think* with them in this adventure. What, for instance, does it mean to be a *churchman*? As Bishop Neill points out, here we have something which many Hindus find hard to understand and accept. Why, if they acknowledge Christ, must they join the Church?

The kind of thinking to be done here is not the kind of thinking which can be done by theologians in isolation nor by the Church in India in isolation. It has to be done at the grass roots level and by Christians everywhere. For effective answer depends on Christians everywhere showing what it means to share "*the new life*" in Christ's Church. What Christians do or do *not* do in Canada, Australia, Jamaica or South Africa affects profoundly what Hindus and others in Asia may think about Christianity.

Resurgent Hindus and Buddhists can and do appreciate resurgent Christians. What they cannot appreciate is the Christian who is neither hot nor cold!



The Reverend Derwyn R. G. Owen, Ph.D., D.D., is Provost and Vice-Chancellor of the University of Trinity College, Toronto, Canada and Professor of the Philosophy of Religion. He holds academic degrees from universities in both England and Canada.



DR. D. R. G. OWEN

PART II
FRONTIERS OF
THE CHURCH

CHAPTER FOUR

UNDERSTANDING OTHER PHILOSOPHIES OF LIFE

- *The Making of the "Modern Mind"*
- *Scientific Humanism*
- *Scientific Naturalism*
- *Scientific Materialism*
- *The Abolition of Man*
- *Existentialism*
- *The Christian Faith*

The Making of the "Modern Mind"

Every age is characterized by a general climate of opinion, or intellectual tradition, which inevitably exercises a powerful, often unconscious, influence on the thinking of those

who live in that particular historical period. It is almost as difficult to escape from the effects of the cultural atmosphere as it is to avoid breathing the physical atmosphere. The climate of opinion of the modern western world, beginning as early as the seventeenth century and becoming more and more definite and oppressive in the nineteenth century, has been generally unfavourable to the Christian religion.

It is worth-while attempting to identify the factors that have gone into the making of the modern mind. It all began with the Renaissance—the great cultural revolution of the fifteenth and sixteenth centuries which protested vehemently, and often justifiably, against many features of the preceding Mediaeval period. In the name of human freedom and autonomy, it rebelled against authoritarianism in all its forms. It insisted on the right of the human mind to investigate all things, unprejudiced by ecclesiastical or metaphysical dogmas. The ideal of free enquiry led to a new interest in the natural, physical world, and this in turn resulted in the rise of natural science in the modern sense.

In the sixteenth and seventeenth centuries, the scientific method of investigation was recognized as the chief instrument of free enquiry. This method begins with careful and prolonged observations, and proceeds to formulate an hypothesis to explain what has been observed; the hypothesis is then tested by deducing its consequences and comparing them again with the observed facts. The scientific method increasingly comes to be regarded in the modern age as the only valid method of verifying beliefs.

Scientists like Kepler, Galileo and Newton employed this method with the most fruitful results. One of the important contributions that they made was to emphasize two of the

implications of the method. In the first place, the scientific method begins and ends with *observation*. Science is therefore restricted in its investigations to what can be observed, and "observing", in the scientific sense, means weighing and measuring. (In other words, science is concerned with "quantity" and not with "quality": the size of a picture can be measured, but not its beauty; human action can be analyzed in physiological terms, but not its goodness. Science is restricted in its scope to the quantitative aspects of reality.)

In the second place, and for the same reason, scientific explanation is always limited to explanation in terms of *natural causes*: the natural causes of a series of events can be observed, but not the purpose which it serves. Therefore, science is concerned with natural causes, and not with purposes.

As the formation of the modern mind continued, these two implications were gradually transformed into very general assumptions: if the scientific method is the only valid method of gaining knowledge, then only those beliefs that have to do with the quantitative aspects of reality and with explanation in terms of natural cause and effect are capable of being verified; and therefore, only such beliefs are intellectually respectable!

Finally, the new method of knowledge soon achieved impressive conquests, reaching a climax in the Newtonian Physics at the beginning of the eighteenth century. This success resulted in the continuous growth of a spirit of optimism, which Bacon had already expressed when he predicted that the new method would speedily lead to "a veritable empire over creation". Belief in inevitable progress

was firmly implanted in the modern mind by the nineteenth century.

There are thus four major assumptions which, by the nineteenth century, constituted the modern climate of opinion: first, the scientific method is the only valid method of knowledge; second, genuine knowledge is therefore limited to that which can be weighed and measured; third, genuine knowledge is limited to that kind of behaviour that can be explained in terms of natural cause and effect; and fourth, science will eventually solve all problems, and therefore, unlimited progress on every level of life is guaranteed.

It can be readily seen that these four assumptions have an important bearing on the religious situation. They do two things, one negative, and one positive. Negatively they militate against any kind of religious belief, and positively they lead to the formation of an entirely secularist culture—that is, “a society organized apart from God”. The first assumption rules out the possibility of religious knowledge, since this kind of knowledge is certainly not arrived at by the scientific method. The second excludes belief in God and in the human spirit, since neither can be weighed or measured. The third makes it impossible to believe in freedom and purpose, since everything that men do, like everything that happens in nature, is to be explained in terms of natural cause and effect. Finally, belief in the inevitability of human progress, accomplished by scientific knowledge and power, makes the whole religious idea of salvation irrelevant.

The intellectual atmosphere that is made up of assumptions of this kind can properly be called “secularist” in the sense defined. Secularism, in turn, is expressed in various

philosophies and world-views that are in conflict with the Christian Faith. We must go on to examine in more detail some examples of these opposing philosophies of life.

Scientific Humanism

One of the most popular alternatives to Christianity as a world-view, especially in western intellectual circles today, is a somewhat vague collection of ideas, which appears in various versions and combinations, and which may perhaps be given the general name of Scientific Humanism. It applies the scientific method to the traditional questions of philosophy and restricts itself to beliefs and hypotheses that are based on experience, and are subject to revision in the light of future experience. This, of course, rules out the possibility of revealed knowledge and, since the existence of God cannot be proved or disproved by this method, agnosticism is inevitable! Further, since knowledge is restricted to what can be weighed and measured, Scientific Humanism is sceptical about the existence of anything other than the physical, and attempts to reduce, or to explain away, the various indications of any spiritual dimension in life.

Scientific Humanism insists that all valid explanation is in terms of natural cause and effect. This belief leads to "determinism", a view which denies the existence of free will, and asserts that all human behaviour can be explained in terms of natural causes. This theory has been reinforced as the sciences of man, broadening the term "natural causes" to include social, economic and psychological factors, appear to be able to explain both individual and social

behaviour in a completely deterministic fashion. The purposes and values which men think they are pursuing are merely the conventional standards imposed upon them by social pressures and psychological mechanisms. Thus, the reality of human freedom and of human values follows God and the human spirit into the discard!

In the nineteenth century, this type of world-view was highly optimistic, and believed firmly in the inevitability of progress, but being empirical—i. e. governed by the facts—it has had to revise its expectations in the light of the history of the twentieth century. One major type of twentieth century philosophy, Logical Analysis, gives up the philosophical quest in its traditional form, and contents itself with the clarification of language, and the identification of different logics appropriate to the various purposes for which language is used. This is often accompanied by a radical scepticism, which tends to be the end-result of this whole line of development. The product in human terms is Eliot's "hollow man", who believes in nothing—not even in himself!

Scientific Naturalism

A second, more dogmatic philosophy characteristic of the modern mind may be labelled Scientific Naturalism. It agrees that the scientific method is the only valid method of knowledge, and accounts for the disappointment of nineteenth century hopes by pointing out that the method had not been applied widely enough. The crucial problem is human nature itself, which cries out for scientific investigation and treatment.

On this view, the science of psychology will give man the self-knowledge, the social adjustment and the psychological integration which he needs for a full and happy life. Proceeding on the basis of the familiar assumptions of the "scientific" age, this philosophy inevitably discovers that man is entirely a child of nature, differing in no essential respect from the rest of nature. The essence of man is defined as a set of natural instincts; human behaviour is accounted for in terms of the collision between these instincts and the taboos and prohibitions of society. Once more, the spirit, freedom and values of man are denied.

One version of this world-view may be described as "soft" naturalism. It regards the natural instincts as in themselves good, and therefore believes that the solution of the human problem is relatively simple: throw off all the unnatural restraints and restrictions of society, and let the instincts freely express themselves. The second version, "hard" naturalism, is more realistic, identifying the instincts as chaotic, explosive and dangerous. Since naturalism rejects all possibility of moral and spiritual control, the only remaining solution of the human problem is what Freud called "the most rigorous suppression of the dangerous masses"—i.e. totalitarian government.

Nazism effectively combined both types of naturalism. First of all, following the advice of free self-expression, it rejected all the restraints of traditional western morality. It then proceeded to advocate the untrammelled gratification of the natural instincts of the Aryan race as a whole. The satisfaction of the racial lust for power and of the instinct for aggression became the end which justified even the most barbaric practices. The end-result of this line of

development was the Nazi type of totalitarian state, of which the typical representative in human terms was "the faceless man"—the blind pulse in the racial bloodstream.

Scientific Materialism

A third philosophical product of the modern climate of opinion is Scientific Materialism. It believes, not only that the scientific method is the only valid method of knowledge, but also that, in the end, it will answer all questions fully and completely. It also goes beyond agnosticism and scepticism to the assertion of a forthright and aggressive atheism. Denying the existence of God, it asserts the ultimate reality of matter. Further, it adopts an absolute and unqualified determinism in relation to human behaviour and to the whole of human history.

These somewhat gloomy conclusions are balanced by an excessive confidence in the future. This philosophy supposes that the science of society can draw up the perfect blueprint for economic and social organization, and that scientific socialism and economic planning can produce the ideal society.

The strongest and most familiar formulation of these ideas is found in Marxism, with its doctrines of dialectical materialism, economic determinism and the coming classless society. Marxism, which is the official ideology of the Communist world, states that all things evolve through the conflict of opposites. This dialectical concept of evolution is applied to nature, society, history and all human culture, and the whole process is thought of as rigidly governed by the inexorable laws of the dialectic.

According to Marxism, the basic determining forces in society are economic. The whole character of any culture is shaped and fashioned by the underlying economic system; the literature, philosophy, morals and religion of a society are simply projections of its economic basis. The class conflict is the social expression of the dialectic, in the course of which under-privileged classes from time to time successfully revolt and establish a new economic system, thus producing a new culture. By the nineteenth century, according to this theory, the class conflict had narrowed down to a war to the death between the bourgeoisie and the proletariat. When the proletariat revolt, they destroy the bourgeois class and bring the class conflict to an end. They then proceed to build the perfect economic system of "scientific socialism" which, in the course of time, will develop into the perfect society of Communism proper.

As Marx himself suspected, the destruction of the bourgeoisie and the establishment of the new economic order required a totalitarian political system of the most rigorous and ruthless type. Thus, the regimented police-state of Soviet Russia emerged as the end-result of this line of thought. In human terms, its product was "the economic man"—the nameless cog in the vast machine of the collectivist society.

The Abolition of Man

The fact that the scientific age produces these various philosophies, with their fatal results for the human person, should not blind us to its positive achievements. At the beginning, it resulted in a new birth of freedom in political,

economic, religious and intellectual life. In the second place, the humanism of the new climate of opinion provided a necessary corrective to the excessive other-worldliness of Mediaeval thought. It turned the modern mind to the human and natural realms, and therefore, by means of the various sciences, achieved enormous progress in man's knowledge of his world, of his society and of himself.

At the same time, however, by a curious paradox, this same humanistic emphasis led to a progressive deterioration of the concept of man. The assumptions of the new age, when applied to the understanding of human nature, meant that man came to be regarded as entirely a part of nature. He was stripped of everything specifically human—his spirit, his freedom and his values. It is not surprising that this view of man prepared clients for the totalitarian state, in which the individual is treated as an anonymous item in a statistical table. Thus, it has come about that the humanism of the new age ends by de-humanizing man, and that the age which began with an emphasis on human autonomy and self-sufficiency threatens to end with the abolition of the human person.

This process is aided and abetted by certain features of the scientific age, which are by no means confined to the totalitarian state. The industrial revolution and its continuation in modern technology have conferred great benefits on humanity, but at the same time they have contributed to the mechanization of life, to the de-humanization of man, and to the emergence of the mass-society. In the contemporary technological society, whether of the Communist or of the western variety, the human person tends to be overwhelmed in a flood of machines, statistics and

the stereotyped trivialities of mass-production and the mass-media of communication. The human person once again recedes and is replaced by mass man.

Existentialism

In the twentieth century, the modern mind has produced its own protest against these developments in the form of atheistic and agnostic Existentialism. This movement inherits from the nineteenth century the conviction that the heavens are empty, but proceeds to emphasize the corollary that man is alone in a hostile or indifferent universe. Unlike the worshippers of science, the Existentialists do not complacently assume that man can save himself. On the contrary, they understand the implications for man and for human history if it is true that God is dead. As someone has said, the contemporary Existentialists are God's widowers, who cannot be comforted in their desolation and bereavement. Nothingness, anxiety, meaninglessness and despair—these are the marks of this movement.

In the context of this radical pessimism, however, the Existentialists insist that man is not simply a thing or an object to be manipulated, mechanized and submerged in the conformities and stereotypes of the mass-society. Man is a person, capable of arriving at free decisions in the pursuit of deliberately chosen purposes. In making his decisions, he creates his values and shapes his destiny, thereby imposing his own meaning and significance on life. Of course, from this point of view, there is nothing in the universe corresponding to these human capacities and aspirations, and therefore man is condemned to perpetual

frustrations, of which the last and worst is death. The whole enterprise is absurd, but gallant, and the greatness of man is attested by his "creative encounter with nothingness". This is the background against which the typical works of modern literature and art are to be understood—nothingness, anxiety, meaninglessness and despair, shaped creatively and with the Stoic courage of unyielding despair.

The Christian Faith

These are some of the opposing philosophies with which the Christian Faith is confronted in the world today. At present, it may be thought, they are largely western phenomena, but already Marxism has been widely embraced in the east. In fact, the philosophies that we have examined are the appropriate philosophical voices of a scientific and technological age. It therefore seems probable that the apparently inevitable westernization of the world will be accompanied by the same philosophical voices. It may be that in the future the great intellectual struggle will be waged between the Christian Faith and the "Scientific" World-view. The opponents, of course, will not be science and technology in themselves, but the various philosophies nurtured by the modern climate of opinion and reinforced by the misuse of the fruits of technology.

How will the Christian forces fare in this struggle? First, they will have to recognize all that is good in the technological society, and assimilate all that is valid in the "Scientific" World-view. In the past, the Church has made the mistake of reacting to Secularism, Materialism, and atheistic Existentialism with unmitigated hostility. This attitude is no more

fruitful in apologetics than it is in personal relationships; as a matter of fact, there is much in the "Scientific" World-view and in Existentialism that is perfectly in accord with the Christian religion, and these points of contact must be recognized and exploited.

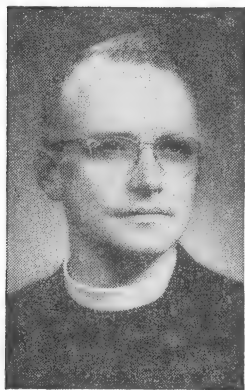
In the second place, it is unlikely that a divided Christendom can speak effectively to the modern mind. There are, of course, sound theological reasons for supporting the Ecumenical Movement and for working towards the reunion of Christendom. The need to speak with one voice to a world that seems intellectually far removed and deeply alienated from the Christian Faith is a secondary, but nonetheless compelling, consideration. Fortunately, it is becoming more and more true that Christian scholarship knows no denominational barriers and that, in the theological disciplines, the ecclesiastical allegiance of the various authorities is generally irrelevant. This kind of intellectual solidarity, however, may have to be reinforced by other forms of unity if Christendom, in its encounter with the modern mind, is not to suffer the fate that has been promised for "a house divided against itself".¹

¹For a detailed consideration of the Ecumenical Movement, see Chapter 9.



The Reverend John G. Rowe, B.D., Ph.D., is a graduate of the Episcopal Theological School and Harvard University in Cambridge, Mass., U.S.A., and of the University of Toronto, Canada. He is presently Dean of Arts and Professor of History and Church History at Huron College, London, Ontario, Canada.

PART II
FRONTIERS OF
THE CHURCH



DR. J. G. ROWE

CHAPTER FIVE

ACCEPTING THE POLITICAL CHALLENGES

- *The Church and the World*
- *Work*
- *Power and Politics*
- *Power and Politics:*
The Underdeveloped Countries
- *Power and Politics:*
The International Scene
- *Strategy and Tactics*

The Church and the World

What is your reaction when you read the words "The Church on the Political Frontier"? A common reaction is "What Church on what frontier? Not, surely, the parish

church all of us know. Its life is a steady round of prayer, preaching and sacraments. It has a weekly calendar crammed with corporate communions, choir rehearsals, bazaars, meetings of various clubs, the writing of next Sunday's sermon, the preparation of the Sunday School lesson, the struggle to balance the budget, and the organizing of men for the Every Member Canvass. *That church on the political frontier? Of course not!*"

You are quite right. The word "frontier" suggests many things which the parish church is not. It suggests danger and insecurity, a rooting up, a tearing down. It calls to mind the breaking of new ground in a wilderness, an experience of life under new conditions which are often frightening. But the parish stands for safety and security. It stands for the old and familiar, for what we have received and wish to hold on to.

Yet for decades the Church Universal has been sounding the alarm. From a series of conferences and assemblies the challenge has gone forth even unto the ends of the world, summoning Christians to labour on the social, economic and political frontiers of human life.

The summons has gone forth, but often it has passed over the heads of most of us in the parish. There are many reasons why this has happened. In any large organization, it is difficult to get recommendations made at the top level down to the local level. Then, too, these reports from ecumenical gatherings tend to be bulky and forbidding. Who has time to read them? And if we do, we often fail to come to grips with these documents. We find them either too much like pabulum to be of any use, or couched in a language so theological as to be inaccessible to all but the

specialist. We therefore put them aside, unread and undigested.

There is another reason for this failure in communication. Although there is nothing wrong with most of the usual parish activities as such, yet, running through much of it is self-concern and self-preservation. It is true that life is a difficult matter and that human needs for meaning, vitality and purpose abide. Right now, our human needs are much to the fore. We are living in a world where thermonuclear destruction is a real possibility. Besides, the Christian is living in a post-Christian civilization, and this accentuates his need for reassurance and fellowship. Yes, we *need* our church, and as a result, we have a vision of the Church in terms of human need and usefulness to society. The Church is a buttress for life as we find it, a kind of ideological cement for us and our way of life. Frankly, it reminds me of nothing so much as a group of people huddled around a fire with their backs to a barren plain swept by icy winds.

I am not suggesting that the instinct for self-preservation will be abolished this side of the Resurrection. Yet, we do need to have some general understanding of the rather pitiable level to which, all unwittingly, we tend to reduce the role of the Church in our lives. We must never be satisfied with a Church so tailored to human needs that it cannot be conformed to the designs of God. The Church of Jesus Christ must never be accepted as something turned in on itself. It can never be regarded as an end in itself. It exists only as an instrument in the hand of its Creator. As an instrument, it exists to fulfill His purpose, to share in His

task which is the salvation of the world—all of it, nature, men and women, past, present and future.

In other words, Christian, get up from that circle around the fire, and get out *as a Christian* into the world! You will come back to the fire and the circle from time to time, but remember that the bulk of your Christian life must be spent in the world. Your Lord, the Lord of the Church who also is the Lord of the World, is waiting for you out there in the world, and you had best be where your Master is. Go into the world. Live in it, live with it and, when the time comes, die in it. He did. You cannot do less.

Work

What path may the Christian follow to the political frontier? In most cases *our work* is the path. Work is the chief way we relate ourselves to the world around us, and it is precisely in our work that the frontier and its problems appear.

First of all, the problem is work itself. For many of us, our jobs have little meaning. We have to work in order to eat, and that is the end of it. A job is only a job, and the meaning, warmth and purpose of life are to be found outside the job, in the evening and on the weekend, in our homes and families, our hobbies, our friends, in our parish and in service clubs. Further, if our jobs are only jobs, this means that work is a thing which has no intrinsic value but is worth only what it will fetch in the market place.

From work we proceed to other problems. Chief among these are the consequences of technology. As has been pointed out in the previous chapter, scientific and indus-

trial technology are transforming our society more quickly than we dare to imagine. Technology has brought both a blessing (higher standards of living, the extension of human life, etc.) and a curse. It brings mass unemployment from time to time and raises the spectre of the depersonalization of man. A machine which does more and more threatens to make man a mere adjunct to itself and renders his work less and less meaningful. It does little good to prattle on that man is greater than the machine. The issue is in doubt.

Technology has other consequences. It produces affluence with its boredom and aimlessness. It makes for the recasting of our society on new, functional lines. What is happening to the individual, to the family, to relations between the sexes? Technology produces a mobile society, whose inner parts are constantly on the move. We call it the "rat race". The worst thing about it is that it produces people who have no roots, who are always on the go with no continuing ties of affection and common interest, and who are therefore lacking in depth of personal experience. Technology also makes possible our urban jungles where patronage of the arts, scientific research and industrial and financial brilliance exist in the midst of rumbles, clasp-knives, bankrupt municipal budgets, decaying downtown areas, tenements and slums.

However, it is worth recalling at this point that whereas technology has created serious economic and social problems for those of us who live in North America, to the people of underdeveloped countries in Africa, Asia and elsewhere industrialization and technology are a veritable El Dorado, a mine from which fabulous riches may be secured.

We know affluence and abundance. They know poverty, filth, disease and starvation. They want deliverance, and right away. Their demands must be met, not out of charity and prudence, but out of justice. How to immunize them against the diseases produced by technology and industrialization? They have even less defence against them than we do.

Yet all of this hinges on our understanding of work. If we can take steps towards a solution to the problem of work, many of the problems of technological civilization, whether in North America or any other place, will be relieved. What is required, first of all, is *an effective theology of work*. It is all very well to say that work is the service of God and one's neighbour and that it is the expression of personality and human dignity. But saying so will not make it so in a technological civilization. What practical steps can be taken to keep work in a personal and social context? Work is the only thing which is really ours which we can offer as a sacrifice to God. Will a Christian not protest when work is manipulated, bought and sold like a commodity?

Secondly, let us try to understand a little more about that much abused word, vocation. Let us get rid of the idea that the only truly Christian vocation is the ministry. Let us rather try to see how a vocation swings between one's ability and the needs of society, and how the element of commitment in Christian vocation rests solidly upon the Christian's freedom to become *something* under God.

As for the underdeveloped countries, it is clear that as Christians we should encourage, directly and indirectly, the sending of technical assistance, the enactment of legislation for land reform and currency stabilization, the loaning of

capital, the extension of credit, the granting of subsidies and the like. Yet, equally important will be to place in their midst living illustrations of the Christian at work alongside of suffering humanity. Have we forgotten how to teach men to work? We taught men in the Dark Ages in Europe. What we must do is communicate to them and to ourselves the serious resolve, the hope and the joy which are contained in the Benedictine formula: "Labour and be not sad."

Power and Politics

To talk about work is to speak of power, and to speak of power is to bring in politics, since politics is the way we handle the problem of power among ourselves. There is little hope of setting work in a personal and social context unless we relate the economic interests of society to its social interests. That is a political problem. We will never preserve the dignity of work unless we guarantee its fair reward, and the just distribution of rewards in any society is a political problem. Or again, few of us work alone. Most of us work in groups which act politically to obtain what they want. Some want security, and others want freedom. The reconciliation of these divergent goals involves the exercise of political power. Or finally, individuals and groups have needs. Yet, society has its needs. How to reconcile public interests and private interests? This too is a political problem.

Too many people want to escape politics and power. To them, power and politics are dirty, and all too often the result of this attitude is that they shy away from power and politics and leave positions of great responsibility to the

weak, the autocratic and the unscrupulous. A Christian must be concerned for power and the exercise of power. He knows that God is the source of all power, and he suspects on good grounds that man, made in the divine image, can never develop fully without the exercise of power in all its fullness and responsibility. Also, a Christian is concerned about work and vocation. It is therefore in the Christian's interest to strive for a society where solutions to the problem of power will encourage him and all men to commitment in a vocation and to the freedom of becoming *something* under God.

What kind of a society will this be? It will be a society which regards itself, its achievements and its goals as provisional, not final. It will try to give to its citizens access to truth, as well as the right to say and do the truth. It will be a society where the distribution of power prevents the abuse of power. This society will not be monolithic or *closed*. It will be flexible, pragmatic and *open*. It will also be a society where no one is immune from criticism. Anyone who administers power will answer to those under his care for his performance of his duties. He will also feel himself obliged to answer to God. In a word, this society will be *responsible*.

Let us not be so naive as to think that this open, responsible society exists in full maturity anywhere on the face of the earth. In North America, there are even now many pressures which are opposed to the open society. If technology threatens the individual in his work by its concentration of power in the hands of groups, it threatens his political freedom also. Then too, the power of particular groups threatens the political competence of the entire

society. One thinks here (perhaps too quickly) of certain labour unions and industrial corporations.

Perhaps the most insidious threat is the tendency to assign vice to one area of society and virtue to another. Labour is bad. Management is good. The individual alone matters. Governments are merely to be tolerated, etc. The results of this kind of thinking are to resolve every political problem in one direction, producing a closed, authoritarian society wherein power will be exercised irresponsibly. Against this, the Christian must set his face. He knows the devil is everywhere. Will he not instead labour for the reconciliation of individual and group, of group and society? Will he not also attempt to maintain a healthy tension between the competing political interests in society? Will he not strive for a society which combines freedom and responsibility, believing that such a combination is analogous to the freedom and responsibility proper to all men in Christ?

Power and Politics: The Underdeveloped Countries

In the underdeveloped nations, power and politics appear currently under the twin masks of nationalism and racism. In Asia and Africa, men are rising up against the domination of "White", "Christian" colonial powers. This self-assertion brings much in its train: hysteria, violence and cruelty, personality cults, one party states, infringements of democratic processes in law and legislation. Above all, we note the flirtations, more or less permanent, more or less intimate, with Marxism.

Where does the Christian begin on this frontier? With realism and self-criticism. Try to understand African nationalism. Many of these nations are jerry-built, the result of colonial land-grabbing deals made during the last two centuries. The traditional unit is the tribe, not the nation. They have little history and are searching desperately for unity and identity. When the winds of nationalism blow wildly, this is a sign of how difficult that search really is. Let the Christian accept their nationalism. Let him seek identification with the nations which are struggling to be born. Let him also encourage the development of structures of genuine national unity. Anglicanism has done this before. It must not be slow in doing it now.

Further, we must bear with the "growing pains" of these new nations. Most of them do not have venerable traditions which guarantee the rights of the individual, and besides, they are trying to abolish tribalism on the one hand and industrialize their countries on the other. The Church should work to moderate the violence, to influence the growth of these nations by becoming a forum for the exchange of opinions, a laboratory for the training of leaders.

One matter in passing. The Church must continue to transcend the nationalism of the new nations. The Church has a supernational dimension which must be preserved in the face of the divisions which nationalism and racism are forging in many parts of the world.

As for the problem of race relations, the world is moving towards multi-racial societies. The Church must lead the way. Yet it is all said so easily. When racial violence breaks out in Africa, for example, remember how much racial prejudice Africa learned from the "White" nations. When will

Christianity in North America set its own house in order? Perhaps what is needed here is the acquisition on the parish level of greater knowledge and insight into the roots of racial tension.

What comment may be made on Marxism and these young nations? Marxism is attractive to nations hurrying from pre-industrial conditions to full industrial development. Every Christian should know more about Marxism. Most of us know little more about it than what we have heard in after-dinner speeches. Also, when will Western Christians fully appreciate the dilemma of Christians living under Marxist regimes? The time is past when we should make their lot all the more difficult by inquiring what they are doing to "fight" Communism!

Power and Politics: The International Scene

Here is one aspect of power and politics which is on everyone's mind and yet remains the most inscrutable. At no other point is our common helplessness as men and Christians more pitilessly revealed. To many of us, the problem seems to involve either resistance with the risk of total destruction or submission to an implacable foe. To others, it seems a meaningless quarrel presaging the annihilation of the human race.

Nonetheless, some things can and must be said. First, test the spirits. Words, threats, boasts, anger and hysteria are too much in evidence. In World War II, we said "Loose talk costs lives." It also clouds the mind. We can at least pursue clear thinking, the acquisition of information, the sifting of truth from error. We can watch for the hidden assumptions.

For example, are we sure that a stance of absolute immobility before the Russian juggernaut is really a demonstration of strength? Does anyone think that Christianity is going to be vindicated by the annihilation of Marxism? The Christian, wherever he may be, should be on guard against self-righteousness. He should cultivate the qualities of coolness, scepticism and flexibility.

Beyond this, I must confess to suspicion of any extreme solution to the problems at hand. I cannot follow fellow Christians in their demand for unilateral nuclear disarmament or in their statements which condemn absolutely the use of nuclear weapons under any circumstances whatsoever. On the other hand, those who talk as if nuclear warfare were here to stay as a real instrument of national and international politics reveal an intellectual and moral bankruptcy of truly staggering proportions. I would urge Christians to hold to a middle path, avoiding both optimism and pessimism in favour of realism. I find consolation in the fact that for generations Christian Europe lived under a Turkish sword of Damocles, endured the tension and survived. We can talk all we want about the need for disarmament, the control of the arms race, the limitation of the nuclear club, the creation of areas of disengagement and neutrality. Yet, surely the heart of the matter is to continue negotiations, and maintain the pursuit of limited solutions through intelligent compromise.

We must not expect the end of tension. We must remember that for all of us, Christian and otherwise, stalemate has its uses. We must as Christians take greater account of alliances, spheres of influences and the rest. We must take a clear look at the United Nations Organization and see it

as it is, not as we would like it to be. It is no panacea, but it is a sign of the future. The world is moving towards new and larger regional groupings. We cannot control history. However, we can prepare for it, and the U.N. offers the Church an unparalleled opportunity for studying the possible shape of the future. The U.N. is also a unique instrument for the effective implementation of humanitarian concern.

The problem of refugees remains. Most of us think about this only in terms of response to an occasional appeal in our churches. How active is the Christian conscience in North America in this regard?

Strategy and Tactics

Now, before we take our places on the frontier, a few words of caution. Platitude and cliché we must try to avoid. It would be well also if we could dispense with that superior moral tone which so often characterizes ecclesiastical pronouncements on the world's problems. Above all, let us stop thinking that theological answers alone will suffice for questions arising in the social, economic and political fields.

This leads me to a plea for a more constructive appreciation of the significance of the laity. Does Anglicanism have a working theology of the laity? We have a theoretical one on every page of the Prayer Book. But does it work? I doubt it, and the sign to me of this is that when the layman enters the church for worship and prayer, both he and the clergy tend to forget what he does "on the outside". The role of the laity is still too passive. The clergy still do too much of the talking. We must grasp the idea that the layman in

Laity

his daily work is the Church on the frontier. We still think that church work is what is done in church, running the scout troop, raising money and all the rest. We must persuade the layman to talk to the Church. We must listen to him when he talks. As a device to get him to talk, perhaps we should seriously consider a suggestion which has been floating around now for some time and create in our parishes a "Church-in-the-World" committee. There the layman might be encouraged to tell us of his vocation in the world and its attendant problems. Who knows what might happen? Perhaps there might be a closer scrutiny of the parish budget, that faithful mirror of spiritual narcissism. Perhaps there would be the creation of scholarships to train laymen to perform significant tasks in underdeveloped countries. Perhaps there would be a growing passion for a real understanding of the world around us. Perhaps even—and this is the wildest dreaming—the study of theology might be taken up by the laity.

It will be hard going on the frontier. This will teach us a salutary humility. By God's grace, we shall find our way slowly and painfully. We shall learn to listen and to re-examine, and we shall grow out of our adolescent desire for immediate results.

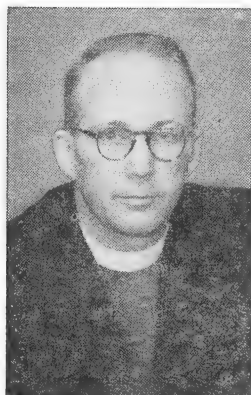
In closing, one particular difficulty should be mentioned. Others may think that they are going to save the world, but not Christians. They know that there is only one Saviour. Others will be striving with might and main to build a secular Utopia from which sin and suffering are banished. Not so the Christian. He knows that only God can banish sin, death and suffering. No one can build the Kingdom of God but God Himself. Besides, the Christian knows that on

this side of the Resurrection anything we do will only be fragmentary and imperfect. Finally, while others may be sure of their ground, we cannot be so sure, since Christianity is essentially a proclamation about God and His dealings with men. It is not a collection of rules concerning the construction of a successful political order. We shall usually, if not always, be in doubt as to what a Christian should do in any given situation.

Nonetheless, despite all these caveats, let us rejoice. The Gospel tells us that God has entered human life, achieved salvation for men and given to Christians the power to carry the light of that salvation to the world. Out of that light *may* come light for our contemporary problems, and out of that salvation *may* come healing and renewal for the nations. At the least, we have been entrusted with a Gospel which casts out fear. This fear is the chief form of the agony of the world. It must be controlled, and mere reassurance will not do. The Christian has something much stronger than reassurance. He has the belief that God has spoken and that therefore the world and mankind have a future. The Kingdom of God has been established once and for all in Jesus, and in Him all men have received membership in that Kingdom. The Christian exists to serve the Kingdom, to show it forth in his life and to work in such a way that the social, economic and political patterns of humanity will reflect, if only in a broken way, the glory of God in the midst of the world.



The Right Reverend William R. Coleman, S.T.M., D.D., F.R.S.A., is Bishop of Kootenay in the Anglican Church of Canada. Having studied in both New York and England, he served on the faculties of Wycliffe College, Toronto; Bishop's University, Lennoxville, Quebec; and as Principal and Dean of Huron College, London, Ontario.



BISHOP W. R. COLEMAN

CHAPTER SIX

CONFRONTING THE CULTURAL CHALLENGES

- *The Church and the Culture*
- *Scientific Culture*
- *Humanistic Culture*
- *Urban-Industrial Culture*
- *Secular Culture*

“God so loved the world . . .” The Church has been called into being by God to share in His loving mission to the world. But the world which God loves is a complex and many-frontiered reality. In this chapter our concern is with the world as we encounter it along the cultural frontier—the world as seen and interpreted through the grid of the

human ideas, values and patterns of living that prevail. We must know something about its distinctive outlines and characteristics if we are to identify the world that is a candidate for the Gospel.

There are other important matters to consider. How deeply does and should the cultural frontier shape our understanding of ourselves? of God? of the Gospel? of the Church? of human destiny? To what extent does the prevailing culture insulate human beings against the realities to which the Faith witnesses? To what extent can the prevailing culture be used as a medium for the re-interpretation and re-casting of the Christian message? These are fundamental questions to be asked and answered as we stand at this port of entry to the world.

The Church and the Culture

The particular culture in which we live, think, hope, dream, decide and act, is a complicated and often contradictory product of traditions of human thought, valuation and action. And this product in its turn shapes our modes of thinking, imagining, valuing and acting, determining in large measure the range and depth of our insight and freedom. It colours and conditions what we think about ourselves, our fellows, and the meaning and purpose of God in relation to the world. We simply cannot imagine God, ourselves or the world in precisely the same manner as do those who belong to a culture different from our own. The frames of reference within which, and the modes by which we think and imagine, are subject to constant transformation under the pressure of cultural change. We can no more

exempt Christian experience from the conditioning influences of culture than we can extricate ourselves from our skins. Quite rightly we believe that God is unchanging, but we must reckon with the fact that our appropriation of His revelation and the application of this revelation to the circumstances of our life, are shaped by the cultural frontier and environment against which we live.

It does not follow from this that our Christian Faith is the mere product of a particular culture or that it is the abject victim of cultural change. There have been and there are those who subscribe to the opinion that Christianity is merely a cultural phenomenon essentially rooted in an obsolescent culture and therefore doomed to eventual extinction. Such an opinion gathers assurance and persuasiveness when Christians refuse to be candid about the realities of cultural conditioning, either by allowing the distinctive evangelical witness to be compromised through uncritical adaptation to the prevailing culture, or by stubborn attempts to preserve (by freezing) the Christian Faith within outmoded cultural forms of an earlier age. As we stand before the cultural frontier of our day and place, we must neither accommodate ourselves so uncritically to the prevalent culture as to lose our identity as 'the people of God', nor encapsulate ourselves so uncritically within an archaic culture as to become unintelligible and irrelevant to 'the people of this world'. These two dangerously attractive by-paths have constituted perennial temptations to the Church in the world.

The Church confronts the world along the cultural frontier as a witness for God's sake and the world's sake to the eternal Gospel. This Gospel needs to be translated into the

Gospel for to-day, a task that is never complete. The task requires faithfulness and humility; it needs the assured voice and the attentive ear. It is an act of pride to be disobedient to the heavenly calling that is ours in Jesus Christ. Yet it is no less prideful to assume that we can speak God's word to the world, without listening to what the world is saying. It may be that the world's speech is such as to limit, confuse and contradict what God is saying. Yet it may be that the world's speech often discloses areas of human quest and need for which there is the Christian answer—but the answer still is confused and contradicted in the day-to-day speech of the Church.

The various elements of a culture, intellectual, moral, aesthetic and sociological, reflect the fundamental self-understanding of those who use them and are shaped by them. They provide clues to what such people regard as ultimately real and important—the character of their God or gods. In order to make a responsible and relevant Christian witness we need to discern the characteristic style and religious orientation of the culture we confront. We must also realize that the culture in which we live is religiously ambiguous just as our particular form of the Christian Faith is culturally ambiguous. This means that in the name of Christ we can never reject absolutely any given human culture as having nothing to say to us of religious consequence. Nor can we assume that our version of the Christian message is so free of the destructive or demonic elements in our culture that we have nothing further to learn or to reform. It is the height of arrogance for Christians to assume that the world 'outside the Church' is without positive significance in the Church's constant endeavour to recapture and

represent what God is calling it to say and to be in this hour. There is always a sense in which the authentic message of the Church lies between the Church and the world—between the positive assertions and convictions of the Church and the questioning and often rebellious misgivings of the world which find expression in contemporary culture.

One of the difficulties in making this study concrete is the existence of a variety of cultures in the world in which the Church bears witness. In important respects the situation of the Church in India, for example, is different from that of the Church in North America and again in Western Europe. Yet we may dare to speak with growing certainty of a world-culture with which people in all countries must reckon, in varying degrees of urgency. It is a hallmark of this 'international' culture that it aspires to transcend and soften political and religious differences. It is variously characterized as "scientific", "humanistic", "industrial-urban" and "secular". A Christian critique of culture in depth would require a careful analysis of these terms with a view to examining their open and hidden pretensions. Our task here will be to comment on some of the leading elements in these characteristics and their significance for the problem of Christian communication.

"Scientific Culture"

The growth of modern science issuing in theoretical and technical fruitfulness is the most outstanding determinant of modern culture. This remarkable achievement has not taken place without far-reaching effects on the whole realm of culture. There is no branch of modern culture that has

not been affected directly or indirectly by the remarkable success of 'scientific method'.¹ But the transforming power of science on culture cannot be properly understood in terms of a listing of scientific achievements. The 'power of science' is in large measure 'the power of faith in science'. Scientific achievement has generated emotional and intellectual attitudes towards science that have a quasi-religious character. A centrally important phenomenon of modern culture is the image of Science as a successor to God. It is important to remember that this cultural image is usually far removed from the image that controls the responsible scientist in the exercise of his task.

This cultural image is at the centre of the cult of scientism and it exercises a powerful influence over the human imagination, restricting the range of *acceptable* images. To take a single example: it has transformed the popular attitude to nature in such a manner that, while nature may still evoke wonderment, it has lost its mystery. It does not require much mental effort to see how this attitude creates a problem for modern persons in visualizing the relationship of God to the natural order, and in particular, the significance of the natural and material elements in the sacramental means of grace. An intolerable tension is set up in the mind as one attempts to embrace a positivist view of nature with a traditional interpretation of its relation to the Creator and the process of redemption.

We are witnessing today some protests against 'scientism' growing out of despair and disillusionment, at sophisticated and unsophisticated levels. The danger is that these protests so often lead towards nihilism or to bizarre and irrational

¹See Chapter 4, page 54 ff., for a detailed description.

attachments (religious and secular) which are as destructive of human sanity as the disease of scientism. As Christians we must concern ourselves with what does happen when the protest against scientism or positivism takes place. Does our Christian Faith provide symbols that do justice to the positive achievements in understanding brought about by modern science and thereby afford to persons an illuminating and integrating centre for culture? That many turn from scientism to nihilistic and irrationalistic 'solutions' would indicate that for them the Christian Faith does not have this value. But we should also be concerned, perhaps more than we are, about those who turn to Christianity having come to the end of the scientific tether. There can no longer be doubt that some of the 'religious revivalism' of our time has been spiritually unhealthy simply because 'the historic faith' has been exploited as a cheap escape from tensions and conflicts of the modern age. In such situations there is a romantic leave-taking of moral and spiritual responsibility in this world.

"Humanistic Culture"

The beliefs of various schools of humanistic thought are also dealt with in chapter four of this book. The humanists claim that man must look within himself for the moral and spiritual resources needed to bring sanity into human relationships. They say that God is dead, and to place one's confidence in God is to rob oneself of spiritual potential and to stultify one's spiritual development. Although a certain sombreness has infected this belief, yet the failure of past sanguine dreams, while moderating the earlier humanistic

perfectionism, has not resulted in any basic shift in general confidence in man's inner resources as the ultimate spring of human success. Of course, we may blow ourselves out of business. Yet even though this dread possibility hangs heavily over our heads, it is a kind of back-handed testimony to the persistence of man's ultimate hope in his own resourcefulness.

Christians must be very careful in the manner of their approach to this kind of humanism. It is always possible in protesting against it undialectically, to end up with a form of 'Christian' faith that is un-Biblical in its defamation of man's moral and spiritual capacities and worth. We have nothing to lose by confessing that there have been and are tendencies at work in Christian circles which have indeed assisted in the process of depersonalization. We may be wryly amused by the naiveté of those who say that the commitment of ourselves to God means the evacuation of human responsibility and the abandonment of human worth, but it may well be that we have failed abysmally in communicating to the world, and in the idiom of the world, what the Incarnation means. It cannot all be written off as a result of the uncompromising nature of modern humanism. What we must learn to make clear is 'the drama of atheistic humanism'; man without the God revealed in Jesus Christ is indeed evacuated of moral and spiritual capacity and worth. A humanism worthy of the name and capable of being sustained must be rooted and grounded in the Christian doctrines of creation and redemption. Only on that basis can humanism, with its correct perception of the consummate worth and dignity of human personality, be intellectually justified.

“Urban-industrial Culture”

So far we have been considering the prevailing modern culture in its theoretical or intellectual aspect. But human culture involves the social *embodiment* of ideas and values, and therefore a not less significant aspect is its social pattern. It should also be said that this social pattern affects the prevailing ideological and value structure. Indeed it is difficult to determine priorities in this matter. However, the key social structure in modern culture is the urban centre whose life is largely conditioned by industrial and technical activity. Through industrialization and technology large impersonal metropolitan areas are both possible and, perhaps, economically necessary. Yet “urbanization” as a form of social attitude and way of life is not confined to large cities. Through means of rapid transportation and mass communication (radio, films and television) the patterns and values of city life are projected into isolated rural areas, and the distinctively rural culture, the last frontier of older cultural patterns, has disappeared in many parts of the world.

Displacing the older sense of dependence on nature is the new dependence on the machine and what the machine can produce. Nature exists no longer as the primary environment of human life, but is made subject to technical mastery. Its contours and its rhythms are no longer decisive for human life. Such a change could not take place without fundamental alteration of human attitudes and ideas. Under such conditions man begins to regard himself and others no longer as ends but as means in a highly complicated order over which he as an individual has little control. When he

turns in upon himself he is made aware of himself as a commodity and a consumer whose individuality is without significance unless it has economic value. On all sides his needs are catered to by specialists, none of whom is interested in him in his totality.

The growth of automation not only brings in its wake economic and social problems; it also represents a psychological and cultural problem. It may take the growing sense of the human meaninglessness of work one step further. The increased amount of leisure, in itself, provides no assurance that man will get beyond the stage of seeing himself as a psychological and physical machine to be serviced. One might say that through such mass media as television, it is now possible to present subject-matter that will stimulate persons to critical reflection. This, of course, is possible, and in a limited way such programs exist. But the high cost of the medium means that its control is placed largely in the hands of those who have commodities and ideas to sell. Even the aspect of 'classical culture' undergoes a subtle but insidious change when beamed into homes through television. It is difficult to estimate the extent to which mass communication reinforces and controls 'crowd-culture', heightens the values of conformity and depresses the possibilities of critical and imaginative independence.

Against the disintegrating impact of urbanization there are protests and reactions, though these are often hopelessly romantic. Already 'the flight to the suburbs' in search of nature and community has proven to be 'out of the frying pan, into the fire.' The romance of one's garden is more than offset by the inconvenience of travel—to the city. The longed-for community turns out to be the 'togetherness'

of coffee or cocktail parties. The phenomenon of the cult of togetherness is worth sober reflection. The disintegrated and estranged individual is incapable of genuine community; 'togetherness' is an invention of a technical age to combat loneliness and boredom, yet only succeeds in compounding them. It is in this situation that the Church is afforded the challenge and opportunity of becoming what it is in Christ constituted to be—a fellowship in which individuals become persons in a context of concern and acceptance.

“Secular Culture”

In a sense the word 'secular' is an omnibus name for a culture that is 'scientific', 'humanistic' and 'technical'. But the word has a specific value as a description of the dominant culture of to-day. It is doubtful whether there has ever been a culture so radically pre-occupied with the world, and a world for which 'God is dead'. This does not mean that 'religion' has no place in such a culture. Certainly in North America religion is still a 'going concern'. But it has ceased to be for the majority of persons its *ultimate* concern. Time Magazine, for example, generally contains a section called "Religion", and this may be sandwiched between "Sports" and "Theatre." Religion is a commodity that still has news value and is interesting to those whose psychological make-up and taste predispose them in that particular direction. But it has become a special and limited concern—an optional branch of culture. In a sense this departmentalization and disintegration of culture points to a renaissance of polytheism in our time. Any of a great

number of secular interests may take on a divine quality. There are occasions of a secular nature, the baseball World Series for example, when the emotional texture of the event has a sacred or religious character. This has made it possible for persons to regard the Christian Faith with casual indifference. For the masses it does not bulk largely or dramatically enough on the cultural horizon to evoke strong passion. Christianity stands to lose far less from outright hostility than it does from bland indifference. Of course this response of apathy is not limited to 'religion'; it is evident in a great number of areas of human interest, value and action, politics included. The splitting up of the 'sacred' into a variety of optional and competing idols has something to do with the growth of the sense of boredom, apathy and passionlessness, and over all the sense of blind fate.

Such are some of the features along the cultural frontier of the world against which the Church is called to define and redefine itself and its mission. In this situation we must avoid the tendency to make ourselves comfortably at home in this cultural milieu and the tendency to insulate ourselves against the pressures and challenges of secular culture. To yield to the first tendency is to be conformed to this world to the point of losing our identity as the people of God. To yield to the second is to forsake our responsibility to the world which God loves. In view of this we are called neither to be this-worldly nor other-worldly. The New Testament provides us with no basis for this kind of over-simplicity. The cultural frontier stands not only outside but inside the Church. This is the situation in which God calls the Church to a greater faithfulness and a greater humility.



The Reverend Canon Eric G. Jay, M.Th., Ph.D., is Principal of Montreal Diocesan Theological College, Montreal, Canada. He has been a lecturer at King's College, London, England; Dean of Nassau, and Senior Chaplain to the Archbishop of Canterbury.



PART III
FACING
THE FRONTIERS

DR. E. G. JAY

CHAPTER SEVEN

MOBILIZING THE MANPOWER

- *The Frontiers*
- *Re-ordering the Columns*
- *Vocation*
- *The Ordained Ministry and Its Training*
- *The Ministry of the Laity*

The Frontiers

Diagnosis of an ailment is one thing; its cure is another. For the Church to understand its situation in the world, to know where the frontiers are, their particular dangers and opportunities, is one thing. It is another to know what to do about the situation, to plan the strategy of a campaign.

Our study of the "frontiers" must not be simply academic, but must lead on to the consideration of plans for action.

But when this has been done, and a plan is worked out, we shall find, I think, that what we have been seeking to do is to renew ourselves as the Church of God. The Church is the Body which has Jesus Christ as its Head. To it has been given the Holy Spirit of God, the very Spirit of Christ, that its members may be kept in close unity and love with their Head and with one another, and may have the power of Christ to draw the world into this same unity and love: "All power is given unto me. . . . Go ye, therefore, and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20). The Church as Christ's Body shares not only His life, but also His work. Christ became incarnate to redeem the world. He empowered His Body the Church in space and time to make this redemption known and to gain its acceptance by all mankind. The early Church knew this, and at once launched itself against the "frontiers" of the day. These frontiers were religious (Judaism; paganism which riddled men's minds with superstition and fear; an official conformity to the worship of the Roman Emperor as God), political (the vast Roman Empire, founded by conquest, and maintained economically by a slave system), and cultural (contending philosophies ranging from the materialism of the Epicureans to the fantastic escapism of the Gnostic sects). The Church went into action, and, it has been said, out-thought, out-lived, and out-died the ancient world.

✓ In the twentieth century the Church's frontiers are not greatly different. The Church to-day, too, must go into

action to out-think, out-live, and, if need be, out-die the contemporary world. In this, the whole Church has a part, and to this the whole Church has a calling.

Re-ordering the Columns

“The Whole Church”. We must do away with that thinking which identifies the Church with the clergy. The Church militant here on earth is the clergy and the laity. Its structure is one of four, not three, orders. The Anglican Church has by God’s grace inherited the threefold ministry of bishops, priests and deacons from the undivided and primitive Church. There are thus three orders of *ministry*, but there are four orders of *the Church*, for the laity (from the Biblical word *laos*, people, the people of God) is an order of the Church. Lay people (the laity) have functions and duties in virtue of their baptism and confirmation, just as bishops, priests and deacons have additional functions and duties in virtue of their consecration or ordination. All have a proper function within the Body, and all have a vocation from God to work with the Body in the world.

We ought here to ask ourselves whether the Anglican Church, here and elsewhere, although preserving this four-fold structure of the orders of the Church, has sufficiently understood its significance, and has not allowed it to become misshapen. The most serious defect until quite recently was the failure to recognize that the laity is an order of the Church. It was partly that the clergy too often regarded their congregation as by divine institution the dumb recipients of their ministrations, and partly that the laity was content to have it so. In parts of our Communion

there was too great a reliance upon the endowments and benefactions of the past, so that there seemed little for the laity to do in those spheres where they could have been expected to exercise themselves. Inflation has now rendered endowments totally insufficient for what they once achieved (the Church's educational, missionary, and welfare work, the support of the clergy, etc.), and the laity recently has magnificently risen to this challenge. This is not to say that the laity's function is only to raise money, as we shall see. This is only one way in which lay people in the last few decades have rediscovered a ministry. They have also been taking their rightful place in the deliberations of the Church. It is not yet, however, a full place: for instance, is there any theological or other valid reason why women should be excluded from the Church's synods?

And what have we made of the Order of Deacon? The majority of our parishes have never seen a deacon! We have allowed the diaconate to become merely a short probationary period before ordination to the priesthood. This is not what the early Church conceived the diaconate to be. Our priests are still certainly what they have always been, Ministers of the Word and Sacraments, Pastors of Christ's flock and evangelists to those who stand outside. But have we not expected them to undertake all sorts of other duties which make it difficult for them to give themselves wholly to their essentially priestly functions? And is not this partly because our Church has not used the orders of the diaconate and laity as it should? Then the Bishop, who ordains the clergy and confirms the faithful laity, is essentially the Father-in-God of the whole body of the Church within his diocese. But what have we made of the Bishop? We have

put him in a diocese which is so large either territorially or in population that he can only be seen by most of his people on rare occasions, and hardly known by his clergy. He tends to become, and we seem to expect him to be, a kind of general manager running the machinery of the diocese from a central office. But he should be, and wants to be, a Father-in-God.

The above paragraph is not really irrelevant to this chapter. If an army is to take effective action on the frontier, it must make sure that its various ranks know clearly what their proper duties are.

Vocation

It is indicative of the way in which the truth that the laity is an order of the Church has been neglected, that the word 'vocation' has commonly been thought to refer only to a calling by God to serve in the ordained ministry. But God is a God of purpose, and has a calling for all men, and He calls all Christians to share in the work of the Body, some as priests, others as laymen and laywomen.

"How can we know our vocation?" is a question often asked; and there is no one answer. It is by no means always by an insistent inner voice suddenly heard, or by an outstanding event which seems to give clear guidance. Sometimes it is; but more often there grows a gradual conviction in the minds of men and women as they become aware of the needs of their fellows, and recognize therein a challenge. There may also be a new awareness of their own capacities, and they may find all these things drawing them to the conclusion: "This is important work; I could do it; I ought

to be doing it." A vocation also is frequently first indicated by another person who sees in a young man or woman what they themselves have not hitherto been able to see, and who says: "Have you ever considered being a teacher?"—or a nurse, or a priest, or whatever it may be, and so sets going a train of thought which leads to the discovery of a vocation.

That every Christian congregation should recover the meaning of vocation and be alert to help all, especially its younger members, to find their vocation and encourage them to pursue it, is a necessary first step towards effective action on the frontier.

The Ordained Ministry and its Training

God is calling many men into the ordained Ministry of the Church in these challenging days. If we did not believe that, we could hardly say "I believe in God . . . and in the Holy Catholic Church". There is a shortage of priests throughout the Anglican Communion. The temptation, therefore, is to lower standards and shorten courses of training. It is a temptation to be resolutely resisted. In the modern world, education is valued as never before. In every country, schools are fast being built: children are remaining at school far longer than their parents and grandparents did; universities increase in size and new ones are built every year. A higher level of education is being achieved by a greater proportion of the world's population than ever before. Professions, technologies and businesses want men not only well trained in their own fields, but those who also have a good general education. In all this, the Church

must not fall behind. In the past, an ignorant clergy has done great harm. It can do even more harm to-day. A boy, therefore, who believes he has this vocation, must know it is his duty to receive the utmost his school can offer him. Older men, too, who in a most encouraging way are offering themselves for training, must temper their impatience to get to work with a realization of the importance of thorough education.

The theological colleges are the institutions which have been charged with the responsibility of providing training for the ministry. Their problems in these days of change are many. There is the perennial problem of striking the right balance between the academic and the practical. Clearly attention must be given to Biblical studies since the clergy must know the Scriptures which record the revelation of God on which our faith is based. Compelling reasons can likewise be advanced for retaining within the curriculum subjects like Christian Doctrine, Church History, Moral Theology and Apologetics. Students must be given a sound working knowledge in these fields. It is not to be expected that they will all become scholars, but it must be remembered that colleges will have to be staffed in the next generation. The colleges of to-day must themselves, therefore, be staffed and equipped to produce the scholars of the future.

It is equally true that practical training is clearly necessary. Elocution, sermon classes, teaching methods, the conducting of services and pastoral work generally have always been in the curriculum. So varied is the work of the priest, that college principals must often wish for more time for instruction on many matters, e.g., the priest's work for

special groups, such as the mentally sick, delinquents, alcoholics. Many colleges do include such instruction, but as psychiatric studies throw more light on these problems, the pressure on the college time-table becomes greater. It is now widely recognized also that time must be found for students to work "in the field", in town and country parishes, in hospitals and other institutions under well qualified supervisors. Summer vacations are being used for this.

Besides this older problem, the colleges are beginning to face new ones. At home, the parish is no longer the settled unit with a stable population that it once was. The population is in a flux, as industry and business often at short notice move their workers from one part of the country to another. Some are saying that the parochial ministry must, therefore, be supplemented by the work of priests specially trained to minister to workers of various classes. Overseas, too, the picture is changing. In what we used to call the Mission Field, there are indigenous churches, producing their own clergy, sisters and teachers, doctors and nurses. Those who go overseas for the Church must go not as "missionaries" in the old sense but as fellow workers with the local Christians, helping them to discover what riches in their own culture (music, craftsmanship, architecture, literature, even organization) they have to bring to Christ.

Heads of the theological colleges of the Anglican Communion will be meeting at Huron College, London, Canada at the time of the Anglican Congress. They must discuss how the colleges can begin to provide training more suited to these situations. Has the Church to-day need for priest-

workers who would earn their living in industry, business or a profession? Such men might witness for Christ by the quality of their work and their concern for their fellows, and co-operate with the parish clergy in offering the ministry of the Church. A recent letter of Miss Eva Hasell, of the Sunday School Caravan Mission in Canada, speaks of a new oil town. The nearest Anglican priest (75 miles away) was able to hold a service there only twice a month, whereas the minister of one of the sects lived there, supporting himself by secular work. Does this teach us something? How would such priest-workers be trained? Again, ought there to be a renewal of the Order of Deacons? Would it take the form of a permanent diaconate, men authorized to assist parish priests in the administration of Holy Communion, and in their pastoral and welfare work (as in the primitive Church)? If so, how would they be trained?

The Ministry of the Laity

And how are the members of the laity to be trained for the work to which God most assuredly calls them? We have perhaps hardly begun to formulate, still less answer, this question. It is an important question, for laymen and laywomen are finding themselves in the vanguard of the Church on the frontier, and until the ordained ministry of the Church recognizes that the 19th century situation no longer exists, and forms its columns into spearheads for action on 20th century frontiers, laymen are going to remain in the vanguard. They are there on the frontiers in the offices, industrial plants and market places, face to face with the cynical materialism which prevails, witnesses of

the apathy, spiritual, cultural and social, which is characteristic of the day. They are the target of the questions of those who in their bewilderment think that Christianity ought to have an answer to the problems of the times. These people are at present bearing the brunt of the frontier work. How can they be best helped until such time as the Church as a whole adapts itself to the situation? If a military illustration, suggested by our use of the word 'frontiers', may be allowed, a soldier at the front needs to know three things.

- (a) That all is well with those at home and that he has their support.
- (b) That a constant supply of ammunition is available.
- (c) That re-inforcements are on the way.

Those who are trying to grapple as Christians with the situation on the Church's frontiers look for much the same kind of reassurance and help.

(a) *The Home Base*. This is still the parish. In spite of what has been said about the changing face of the parish, we must not assume too readily that the parish can be abolished. Certainly for decades to come it will remain an important unit of the Church's structure, and the home base for most Church people. This book is largely concerned with "the frontiers", but nothing in it must be taken to minimize the utmost importance of a faithful, strong and devout parochial life. A Christian congregation—directing its worship to God, discovering the centrality of the Eucharist in that worship and for its daily strength, knit together in the love and service of God and of one another—is of vital importance for the whole witness of the Church, and *especially* to those who go out from it to bear

Christian witness. As much as ever before, the whole Church depends on the faithful work of the parish priest supported by his people in the administration of the Sacraments, the preaching of the Word, instruction in prayer, the inculcation of concern for the moral and political issues of the day, the encouragement of a world-wide view. The clergy in the parishes will be the better able to give themselves to these things as the laity lift from their shoulders some of the other important parochial tasks. The man at the front needs to know that all is well at home.

(b) *Ammunition*. The Christian involved on the frontier needs positive and precise help if he is to make an impact, if he is to answer questions and if, whether asked or not, he is to bear witness to the Christian answer to the modern predicament. To provide this help is one concern of a program of religious education in the Church. Since this is an increasingly educated world, it is incumbent on Christian men and women to be educated Christians. We have a duty to love God with all the mind. The Church, therefore, needs a thorough educational program which will enable men and women to understand the Faith of the Church and its meaning for the world in which we live. There should be continuing courses of lectures, seminars, discussion groups in the parish, in the rural deanery (in which the teaching talents of a number of clergy and laity can be called on) and at the diocesan level. Let the laity who know their needs ask, and go on asking, until they receive.

(c) *Reinforcements*. The soldier at the front needs to know that help is coming from others, better trained and equipped than he is. So it will be if the Church rises to a

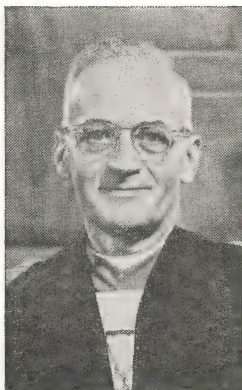
really comprehensive educational program. But there is need, too, to train laity for special ministries. This is already recognized in the case of women. A number of women's training colleges throughout the Anglican Communion provide a theological and practical training for Church work in a number of spheres both at home and abroad. The Church Army offers both men and women a comprehensive training for full-time evangelistic and social work. Those who are called to serve God as doctors, nurses, teachers, technicians, must necessarily receive their training in universities and colleges. But is there no place for an intensive theological course which will help to relate their particular spheres to the total work of the Church as it faces the world's needs? And may it not also be that many men are being called to full-time service of the Church in more general capacities, to care for the finances of the Church, in secretarial posts, as officers of various welfare institutions and centres? There are such full-time posts which are filled by priests, thus depleting the ranks of the parish clergy still further. In some cases, this is clearly desirable, but is it always so? If we are serious about the laity's share in the Church's witness and work, we must allow that full-time Church work is a legitimate vocation for a layman, and make the posts available to duly trained men. This will not mean creating new jobs. The jobs are there, at present being done either by men ordained to do other things, or by part-time volunteers. It will mean, however, the provision of a suitable training centre, and of funds so that those who are called and trained to full-time Church work may be ensured of a sufficient livelihood.

The theme of this chapter has been that the Church in

the course of the next few years will have to consider seriously a re-ordering of its ranks, as well as of its training system, for greater effectiveness in the modern world. In his recent report to the Executive Council of the Anglican Church of Canada, Canon Michael Creal, General Secretary of the Department of Religious Education, after reviewing the changing scene of our society, said, "In this situation, we need to work with the greatest possible imagination and the greatest possible openness to the direction of the Holy Spirit."



The Right Reverend Stephen F. Bayne, S.T.D., formerly Bishop of Olympia, U.S.A., is now Executive Officer of the Advisory Council on Missionary Strategy and the Consultative Body of the Lambeth Conference. In his office he travels widely throughout the whole Anglican Communion.



PART III
FACING
THE FRONTIERS

BISHOP S. F. BAYNE

CHAPTER EIGHT

ORGANIZING FOR ACTION

- *The Fulfilment of
the Church's Unity*
- *The Cleansing and Clarifying of
the Church's Witness*
- *The Bearing of
One Another's Burden*

How can 40,000,000 Christians in nearly 350 dioceses, in eighteen quite separate and self-governing national or regional churches, better "organize themselves for action"? This is the question put to me; and I ought to say at the start that my answers are neither neat nor complete. In honest fact, I'm not sure of anything yet except the ques-

tions, but I can venture a few surmises as to the direction where answers lie.

But before that, there is still a prior question which must be asked. In a way, the answer to this question will determine all the other answers. It is the very radical and complex question, what "action" are we talking about? What is the work, the mission, the vocation of the Church? If that mission is simply to exist, to provide and maintain a place of worship for the congregation, then I would say that the Anglican Communion was fairly well organized already, at least in the more settled cultures and nations of the world. Such new churches as are needed in the British Isles or North America are to be had fairly readily. Even areas of quite explosive growth, such as Australia, have sufficient reserves in the older parishes and dioceses to provide the loan funds and the missionary stipends needed for church extension in growing areas.

If all that is at stake is the problem of "church extension", our present organization is probably adequate for our needs (given a bit more competitive spirit so we can open new branches as fast as the opposition!). It is when we venture beyond church extension, beyond the normal expansion of an already-churched society, that "action" becomes perplexing and costly. When we move from thinking merely of getting more roofs over more Anglicans in more suburbs, and begin to think in depth about the *mission* of the Church in the world, then we encounter the true significance of our main question.

I see that significance in these terms. First and foremost, the mission is God's and not ours. To say it another way, the Church's business is not merely to perpetuate

itself; it is not a club seeking to add congenial members; the Church's business is to follow God where He is now at work on the frontiers of human society. He is the one who first loves, seeks, forgives, judges, redeems people—even those who do not believe in Him at all. As once in Christ He invaded the world to win it for Himself, so He continually invades it. In creation, in redemption, in the work of the Holy Spirit, in the lives and minds of dedicated men and women, in the heroic witness of His faithful servants (Christian and non-Christian too), in the tumult and agony of our history—there is no part of His creation where He is a stranger, and no part of it where He is not steadily at work. Therefore I say the mission is God's and not ours.

Our part is to follow Him, as Jesus so many times asked us to do, into the world where He is at work, to identify Him, point Him out to those who do not know Him, show something of what His love is like in our lives, supply some answers in His name to those seeking to make sense of their existence, hold up before the world the standard and quality of life which He has taught us. All this is our response, our obedient following of Him. And this is our "action".

The minute you begin to look at mission in such terms as those, then the various forms of the needed action begin to suggest themselves. Here I suggest three, as the most urgent (to my way of thinking, at any rate).

The Fulfilment of the Church's Unity

I mean something more than the Anglican Communion, of course, but Anglicans must begin with their own unity, or else their wider ecumenical pretensions are likely to be

pretty shallow and secular. We have a unity—indeed we share many unities at different depths—within our Anglican family. Some of them are not very important, not very deep. Some are of the greatest significance.

For example, much of Anglicanism still is Anglo-Saxon in its background. This is not surprising for all our Anglican churches stem, directly or indirectly, from the Church of England, and by far the greatest part of our growth in earlier times was in Imperial or Commonwealth Territory. But that background is now swiftly ceasing to be; millions of our fellow churchmen in Asia, Africa, South America are not even remotely Anglo-Saxon; the prayer books of our Communion now exist in more than 170 languages and many more dialects; there are more native Anglicans in Africa than there are in North America; and the time is rapidly passing when the word “Anglican” can be taken as roughly the same as “English-speaking”. A unity based on our Anglo-Saxon background would be not only unimportant, it would be positively misleading.

By contrast, the unity given us by the common tradition of free and mature and liberal and responsible participation in the life of a Church at once Catholic and Reformed, at once part of the continuous historic life of the Apostolic Church and also open to all the healing and correcting insights of free enquiry, of the open Bible, of corporate church government, of devoted and informed reason—this unity is of infinitely greater importance. We have no monopoly of those virtues! What is given to Anglicans is rather a unique constellation of them, within the living tradition of historic Christianity. That constellation was an English gift at the beginning, born in the tangled history

of the Reformation in England. But it has long since ceased to be an English gift; it belongs to Americans, Canadians, Japanese, Chinese, Africans, Brazilians . . . and as it has been passed along and given flesh in one new church after another, a world-wide unity has been established which lays a real claim on all of us. These people are spiritually of one blood with us, and we with them. This is a unity of real depth and importance.

So one might go on, to think of other unities. We share, in our wide household, a common tradition of worship, a universally accepted ministry, a single and whole communion. Deeper still is our unity, shared indeed with all Christians, in Holy Baptism. And what of the massive granite on which all mankind stands, of Creation and the endless, fathomless love of God?

How do we organize ourselves to express those unities amid the tragic divisions of humanity? How can we show forth the one body of Christ in the incredulous eyes of a world which now takes the separation of nations and races and classes for granted? The practical answers to that question are not easy for Anglicans. We have all grown up in the tradition of the national church; and this is a perfectly defensible tradition—indeed it probably comes closer to the New Testament pattern than any other, and it is a tradition we share fully with the Orthodox churches, so close to us in so many ways. But the national tradition has its sharp and stubborn problems, too. The Church of a nation can all too easily become the prisoner of a nation and the servant of the nation's will rather than the prime teacher of that will. And this is a steady danger within Anglicanism. One smiles to discover Englishmen hunting in

vain for a Church of England parish in the United States, say, or Americans combing London streets for an "American" church. But this is not really funny. Nor is it funny in the newer societies of the world to find our church labelled (and often justly so) as the "English" church or as the "American" church. How can we keep the good and true element in our heritage of a national church, and at the same time express the underlying oneness of Christ's Church which is subservient to no national boundaries and obeys no national will?

For one thing, we can learn something about one another—through reading, motion pictures, exchange of clergy. For another, we can plan and share our common tasks together, ending the days when we divided our common missionary responsibilities according to national interest, and beginning a new chapter based not on the cross following the flag, but the cross going ahead of the flag. For another we can strengthen and undergird every organ of inter-Anglican life, whether it be the magazine "Anglican World" or the Anglican Congress in Toronto in 1963, or whatever. For another, we can take a far more responsible and wholehearted part in ecumenical life and dialogue than most of us now do.

The *action* is the showing forth of the unity given mankind in the body of Christ, particularly (not exclusively) in that portion of the Body known as the Anglican Communion. The self-organization needed for that action remains yet largely to be imagined and improvised.

The Cleansing and Clarifying of the Church's Witness

What do we stand for, as Anglicans? How can we sharpen that witness, strengthen it, make it more true to Christ and more relevant to the world's needs?

In answering these questions we need particularly to look with care at four fields of the Church's life. The first is that of literature. I am only semi-serious when I speak of Anglicans as religiously illiterate. In point of fact there is a very sizeable hard core of Anglicans in every Anglican church who are alert and well informed, who read widely and thoughtfully, and whose opinions on theological and social issues are a leaven in the lives of their societies beyond price. Having said that (as I must, in self-defence, if for nothing more than the sake of the readers of this chapter!), I must go on to say that the problem of religious illiteracy is a very acute one with Anglicans, almost everywhere.

This is partly a matter of our reading habits. Doubtless for many reasons—perhaps particularly because we have grown up thinking that religious and theological writing is usually dull and unimportant—we do not read with the intensity and breadth that we should. But there is a more serious problem, still. That is the problem of the writing and circulation of literature for the Church's witness. Two years ago, S.P.C.K., which is the Anglican Communion's principal minister of literature, made an exhaustive and crucially important survey of our needs. To read this is to become suddenly and painfully aware of our urgent needs for literature shaped and fashioned so as to strengthen our witness. Every Anglican church needs to examine itself in

this respect; and if we are to organize ourselves for action, this is one most critical area.

Related to this is a second one—that of theological education. I do not think here merely of the preparation of men for ordination. Rather, theological education is a matter of prime importance for the laity as well as the clergy. The assumption of our Anglican tradition is that the laity of the Church are mature, responsible, thoughtful, grown-up people. Anglicanism will not work on any other basis than this. But if we are to develop such maturity among the laity, then we must not short-change them theologically. And this is often what we do.

So the field of theological education is much broader than we imagine it to be. Here again, no Anglican church has reached anything like a satisfactory attack on this problem. Our theological colleges are, for the most part, simply unable to function in the education of the laity, and only barely able to function, at a minimum level, in the preparation of men for the sacred ministry. This is mainly a matter of money—of under-staffed colleges, too small to be effective teaching units. But it is also a matter of tradition and philosophy, in many areas. Our theological education, all too often, is geared to the needs of a past century, and is based on assumptions about the educational level of ordinands and of what they will need to preach with relevance and power, which are hopelessly outdated. And to expect these under-staffed institutions to take on the additional job of serving the education of the laity is simply out of the question.

Here is an area of action where the most massive and sober examination is needed. It is significant that a conference of theological college principals is planned in con-

nection with the Anglican Congress. It may be that at this conference a new program of development can be explored and discussed. But basically this is a problem for the separate churches themselves; it is doubtful that we can do corporately what we are not prepared to do individually in this field.

Third, while there are encouraging signs of imaginative and inventive exploration in the field of the communication arts, we have still a long way to go. We are not using the opportunities already given us by television and radio systems, in the use of motion pictures, etc. In some areas of the world, there is still a feeling that the use of such arts is unworthy of the Gospel! Most of us do not share this; but still we are not using these arts, nor exploring them, to the degree that we should.

In general, the exploitation—the wise and Christian use of these arts—is an expensive business. It is almost impossible for an individual parish or diocese to enter this field, except at the most superficial level. Even national churches find it difficult adequately to finance units for work in these areas. This is probably a field where our organization for action ought increasingly to be inter-church and international in its character. Canadians quite rightly resent the blanketing of the Canadian air with unworthy programs from the United States. Does this not suggest that in developing religious broadcasting, we ought therefore to think from the start of joint Canadian-American planning and participation? Indeed it will not be long before the whole Atlantic community will be involved in a common television life! When this happens our organization for action will need to have a very broad horizon indeed.

And the point of all this, again, is not merely for the sake of projecting a favourable image of our Anglican Church, nor for Church extension. It is for the sake of bearing a stronger witness, a purer witness to the Gospel.

Finally, I may mention the field of common study. Three separate resolutions of the 1958 Lambeth Conference dealt with this subject, for it was the feeling of the bishops at Lambeth, in 1958, that if our unity were to become a true and working fact, it had to be implemented by an increasing amount of common study. The Canadian Church has taken an imaginative step forward in this, in proposing a preparatory year for the Anglican Congress, and urging all our Anglican churches everywhere in the world to share in this as far as possible. This is precisely the kind of organization for action to which I refer. For by this common study, we grow more aware of the universality of the problems of mankind, and of the breadth and depth of the Church's response, in witness, to these problems. How such common study is to be better organized and planned is a practical question to which I see no easy answers. But I am persuaded of the urgency of the task ahead of us here.

Such study ought not be merely "theological" in the narrower sense. It ought to include, for example, the study of family life and problems in our societies. It ought to be concerned with the nature of the new governments springing up in the newer societies. It ought, perhaps particularly, to concentrate on the challenge of Marxism to Christianity, on the frontiers of the world as well as at home. Common studies in such areas as these, drawing on all the resources of our society—from universities and laboratories as well as theological colleges—would go far to give our witness the

relevance and authenticity, the depth and carrying power it needs.

The bearing of one another's burdens

Here is the final area I propose for our consideration. It is the most practical area in which we need to organize ourselves better for action.

Let me illustrate for a minute by thinking of one characteristically Anglican problem. That is the problem of the autonomous province. It is our settled, Anglican missionary policy to press as rapidly as we can toward the establishment of fully independent, self-governing, indigenous churches in every land where our missions go. We do not wish to keep missionary dioceses overseas dependent any longer than necessary. By "dependence" we mean not that we wish to cease strengthening and supporting them; rather we mean that we want the effective control of their life and planning for their witness and mission to lie with them and not with us.

In fulfilment of this policy, the Anglican Communion itself has come into existence. From being simply the Church of England, the Anglican Communion has become a family of eighteen churches. The oldest of these children is the American Church, closely followed by the Church in Canada. The last to be turned loose in the world is the Church of the Province of Uganda, made an independent province only in 1961.

The policy is good and right, no doubt. Indeed we take it seriously; and especially do we take seriously the development of all that self-government means—particularly

indigenous leadership. I am not given to boasting about Anglicanism generally; but I do boast about one thing: that of all the Christian Communion, we have a higher percentage of indigenous leadership than any. Again I say, this does not mean that we want to escape our brotherly obligations. It simply means that we take seriously the needs of an autonomous church, and its dignity and its right to have the leadership in its own hands.

But if we are to pursue this policy, as God grant we will, we need to look far more thoughtfully and deeply than we now do into the whole matter of bearing one another's burdens. These new churches have immense needs, just as their societies do. Governments can help meet the massive financial needs of new nations in Africa or Asia, but it is up to churches to supply the parallel spiritual and religious needs of those societies. And this is where we often fall down. We bring a new province into existence, but we give it almost none of the tools it needs for that existence. New provinces continue in absolute dependence on the older churches for their capital funds, building loan funds, pension funds, and the like. They remain essentially "colonial", in a manner of speaking, even though it is our intention that they shall not.

This kind of problem illustrates a certain need for organization. The organization I mean would include a radical and thoughtful examination of the needs of a specific church, particularly in preparing it for independent life. Far more deeply, it means a thorough examination of our whole policy of inter-church brotherhood—our need for far more responsible planning than we now have. There is no church of the Anglican Communion which does not need what other churches can give. There is no church so poor that it

has not something to give. And this exchange of need and resource, across the world, is our primary and most urgent need at the moment. It was to help begin to meet it that my office was established. I do not flatter myself that anything more than a beginning has been made on the problem. We have a very long way still to go. But it is a problem which should be central in the thought and prayer of churchpeople everywhere.

It is a problem in the wise and Christian deployment of our resources both in terms of manpower and money. By manpower I mean much more than merely an adequate supply of men and women with missionary vocations. I mean ideas, books, skills, visits and all the other servants of brotherhood. By money, I mean much more than merely the underwriting of missionaries' salaries. I mean the capital funds without which younger churches cannot possibly meet the problems they face.

In our Anglican Communion, nearly fifteen years ago, we established a top-level body known as The Advisory Council on Missionary Strategy. This body has been strengthened in succeeding years, but still it remains very largely an idea, and little more. Until it becomes a continuously working agency, in constant touch with every church, aware of every need and resource and able to move into difficult situations with an immediate response, it will not be a very significant inter-Anglican agency. It is much like the United Nations, in this respect—it depends on the willingness of the several members to give it authority and resources to meet needs. This decision must, of course, be made by the separate churches of the Anglican Communion. But I long for such support to be more widely given, on the basis of a

free and responsible answer of our separate churches to a common need of the household. I do not pretend to anticipate when or how this may be done. I can see no further than the need at this point. When I think of "organizing for action", it is in this area of bearing one another's burdens that my thoughts most sharply and painfully stir in my mind.

Now to summarize: I have suggested that the whole question of "organizing for action" begins by asking a prior question about the Church's mission. This is worthy of a bit of thoughtful examination, particularly as to the difference between mere church expansion, and true and obedient following of God, which is mission.

If this question is answered in large enough terms, then we need to go on to look at three specific areas. The first is that of our own unity, within the wider unity of the Church. How do we express and fulfill that unity? How can we be true to the deep brotherhood already given us?

Second, we need to be far more thoughtful and dedicated than we now are in the area of our Church's witness in the world, and what that witness requires, if it is to be strong and clean and relevant. Third, the area of inter-church responsibility cries aloud for examination in depth. The practical needs, especially of the younger churches of our Communion, lay claims on us to which we now make an inadequate response. More than that, we have not yet even begun to ask the question about what we need from them. Thus this third area is an experiment in brotherly dependence, one upon the other.

In exploring these areas, we shall need to look both at the internal life and organization of our separate churches, to

ask how we are organized within ourselves for these tasks, and also at our relationships one with another. Canadians and Americans have a peculiar opportunity and responsibility because together they share a continent. They both, in turn, need to look with fresh eyes at their relationships with the churches of the British Isles, within the Atlantic Community. Then there are still wider relationships to be looked at—particularly in those areas where newer provinces have come into existence, sometimes as the result of missionary effort of several of the older Anglican churches. Still retaining our autonomy as separate churches, which is essential, how can we establish such inter-church agencies as we need, and give them what they need, to get a better and a deeper grip on the necessities of the brotherhood? Such are the practical questions with which we ought to begin to grapple, if we are to organize ourselves wisely and appropriately for the action God is taking in this world, and calls on us to take, in our obedience to Him.



The Reverend Canon Herbert M. Wadams, M.A., was General Secretary of the Church of England Council on Foreign Relations before coming to Canada as Rector of Manotick in the Diocese of Ottawa. He has now been appointed Residentiary Canon of Canterbury Cathedral.



PART IV
THE ANGLICAN
COMMUNION

CANON H. M. WADDAMS

CHAPTER NINE

FINDING ITS PLACE

- *The New Consciousness of Christendom*
- *Anglicans and the Ecumenical Movement*
- *The Vocation of the Anglican Communion*
- *Anglicans and European and Near East Churches*
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The New Consciousness of Christendom

Christendom is the Christian world as a whole. The consciousness of this idea used to be powerful in the minds of men, but it faded out, and men thought in terms of their own church or nationality or group interest rather than in terms of the Christian world. But in the twentieth century awareness of Christendom is coming back into men's minds for two main reasons. The first is the growth of understanding among the churches of the world, which is usually called the Ecumenical Movement; and the second is the growing realization that Christians are a distinct minority in the world as a whole, and also that many countries which were thought to be Christian fifty years ago are very far from that to-day. Some have fallen under the power of anti-Christian governments, as in the case of the Communist régimes of Eastern Europe, while others are exhibiting more and more opposition to the Christian Faith within themselves, as is the case with most of the lands of the West.

Although the reasons may be mixed, the new consciousness of Christendom is thoroughly to be welcomed, for it is part of a deeper understanding of the words of our Lord Jesus Christ "I have delivered thy word to them, and the world hates them because they are strangers in the world, as I am. I pray thee, not to take them out of the world, but to keep them from the evil one. They are strangers in the world, as I am."¹ Wherever they are, Christians all over the world are more and more beginning to see that they are bound together by bonds which are stronger and more

¹John 17:14 (New English Bible).

permanent than the divisions which keep them apart from one another in separate church organizations. The Roman Catholics and the Pentecostals are part of one spiritual movement, for both are trying to submit to and spread the Gospel of Christ, and the differences between them prove to be slight compared to the differences between either of them and those who deny the Christian religion altogether. And, although most Christians have not yet realized the fact, when one Christian group suffers a setback, the position of all the others is affected too.

The Ecumenical Movement is that moving of the Spirit which is to-day powerfully affecting the hearts of Christians of all traditions to bring them together in common consultation, and in common efforts to relieve suffering, injustice and international tension. It is a very old movement, for the Holy Spirit has never left Himself without witnesses against the division of the Church ever since human weakness and sin caused the seamless robe of Christ to be torn into separate pieces. But in the present century this movement has taken on new strength and unprecedented breadth: it now includes in some form or other almost all the Christian world. Most of Christendom's churches are members of the World Council of Churches which held its third world assembly in New Delhi, India in November 1961. With one or two minor exceptions the whole of the Eastern Orthodox, Anglican and Protestant worlds are within the World Council: the Roman Catholics are not members of it but they have begun to send official observers to its meetings and they are therefore actively associated with it. Some Protestant churches of a more conservative tradition are still outside, but even these are

in some cases in contact with this great new effort towards understanding and cooperation.

Anglicans and the Ecumenical Movement

Anglican churches have played an important rôle in the Ecumenical Movement and they continue to take a full part in all the activities of the World Council. Anglicans have been actively engaged in church unity work for centuries, ever since they themselves came to be distinct as Anglicans after the Reformation: in modern times Anglican leaders have been in the forefront of the new ecumenical ventures. Names spring at once to mind—Bishop Brent of the Philippines, the originator of the Faith and Order Movement, one of the two main streams forming the World Council; Bishop A. C. Headlam of Gloucester, England; Archbishop William Temple of Canterbury; Bishop George Bell of Chichester; and there are many others.

When we read the literature of the World Council of Churches we find that the churches are divided up into three main categories—Orthodox, Anglican and Protestant. To many it comes as a surprise to see that Anglicans are distinguished from Protestants in this way, and indeed there are some Anglicans who actively resent the distinction, for they feel themselves to be just as truly Protestant as anyone else. It is in fact impossible to deny that Anglicans are Protestants, though there are some who would like to do so: the real issue is whether Anglicans are merely Protestants or whether there is an aspect to their life and teaching which merits some sort of distinction. And, if this question is honestly faced, there is no doubt that as the late Arch-

bishop Garbett of York often said, the Anglican tradition is both reformed and catholic: that is, it is not only protestant in the usual sense of that word, but it contains traditional elements of the catholic church throughout the ages which other protestant churches have discarded. These elements consist of the insistence on catholic Order, that is a ministry of bishops whose authority and consecrations descend in an unbroken line from the early Church, and a sacramental life which is recognizably similar to that of the Church before it became broken up into fragments.

This is a point which needs to be stressed and properly understood. The various churches of the Anglican Communion are not officially committed to any one particular explanation of the inner meaning of the catholic traditions of the Church, but they find room within themselves for Anglicans who are committed to catholic traditions, and order their own affairs in such a way as to make such views completely permissible. It is the same with the protestant Anglican outlook: the various Anglican churches are not officially committed to protestant interpretations as the only ones allowed, but within Anglican churches they are able to be fully included. The result of this arrangement is that an Anglican church contains within itself a larger variety of points of view than any other church in Christendom, and as a result presents a bewildering kaleidoscope of churchmanship to those who examine it.

In adopting this approach Anglicans are convinced that they have a contribution to make to Christendom, in spite of the difficulties and tensions which such a state of affairs must inevitably cause. But Anglicans think that difficulties

and tensions are an inescapable part of living the life of fellowship which God intends us to live, and that they provide the creative opportunity for discovering the depths of meaning of the Christian fellowship. We must, however, recognize that the unavoidable indefiniteness of Anglican churches in explaining their position to other Christians often causes indignation and frustration, because they never seem to be able to give nice tidy answers to many of the questions which are asked.

Bishop Stephen Neill has written "The Anglican Churches are and always will be something of a scandal and a perplexity to all other Churches of Christendom. Are they Catholic or Protestant? The Roman Catholic unhesitatingly classes them among the Protestant Churches. Others, viewing some aspects of the Anglican liturgy and practice, would regard it as dangerously near to Roman Catholicism. And all the time Anglicans go on claiming that their Churches are both Catholic and Protestant." . . . "Many Anglicans are painfully aware of the contradictions that exist within their Churches, and of the waste and weakness that come from much inner controversy. Others, however, regard this, painful though it may be, as part of Anglican destiny. And some who are not Anglicans appreciate this aspect of the situation: 'You are called to live out the whole of the ecumenical conflict within the limits of a single Church; other Churches hold the various elements in separation; you alone hold them all together.' In wide measure this is true. If we look at the main divisions within the Christian Churches—'Catholic, Protestant', 'liberal, conservative', 'High Church, Low Church', and the rest, we shall find them all in the Anglican Churches. The co-existence of them

within these Churches may be a source of grave weakness; the determination to bear this co-existence patiently and creatively, and to work through it to a higher synthesis, could be a source of enormous strength.”²

This brings out the essence of the matter and states it clearly. The Anglican Communion in Christendom stands *in medias res*, in the middle of things, with links with all the main traditions of Christendom, not merely in history but in the daily rough and tumble of human life and in the spiritual struggles of everyday obedience to the Lord of the Church. It has sometimes been called a *via media*, a middle way, but the objection to this description is that it is rather too static. It would be more accurate perhaps to take a picture of a man on a lake with one foot in one boat and the other in another trying to maintain his own stability and keep afloat, trying to hold the boats together while other forces are drawing them apart and causing them to toss up and down. The important thing to grasp is that the Anglican Communion is in dynamic relationship with other churches in Christendom and that this depends on the dynamic relationship of the various elements which make up its own life.

The Vocation of the Anglican Communion

It is in the light of these facts that the vocation of the Anglican Communion begins to be seen. But here again vocation, whether of individuals or of churches, is not a blueprint which is laid down and clear from the start to

²*Twentieth Century Christianity*, Bishop Stephen Neill (ed.), Collins, London, 1961, page 153.

the end. Vocation is a progressive response to the opportunities which God gives a person or a church in history: its future cannot be known because it only becomes clear in the process of responding to God's call in the here and now, and in the measure of the response which is made. Thus the tendency of some commentators to talk about the vocation of the Anglican Communion being to die shows a lack of understanding of what vocation really means: they may be right or they may be wrong, we can only find out by being faithful to what God asks us to do now.

But there are some things which Anglicans must maintain just because they are part of this response to God here and now, and one of these is the safeguarding of the Order of Bishops, of episcopacy, which as a matter of observable fact is one of the bases on which Anglicans live together in one Communion. Perhaps it would be good to quote Bishop Stephen Neill again on this point "Anglicans of all shades of opinion are bound to insist on episcopacy, because in their opinion a united Church ought to be richer than the Churches in their divided state. They regard episcopacy as a valuable possession. A Church which lacks episcopacy, or treats it with indifference, or regards it merely as an optional extra, would in their opinion be a poorer Church than the Anglican Churches now are. To obtain union at the price of so heavy a loss would not be, in their opinion, a seeking after unity according to the will of God.

"Secondly, the question that Anglicans have a right to ask of those with whom they speak about union is this: 'Do you regard episcopacy as *a good gift of God to His Church?*' If the answer is 'No', the Anglican cannot go any further. Whatever his exact view of the history, he regards

episcopacy as something that the Church accepted under the guidance of the Holy Spirit as a gift from God, and which has proved itself to be of immense value in the life of the Church. He would not be interested in union with those who would regard episcopacy simply as a matter of human contrivance for the government of the Church, or as something that must be accepted rather reluctantly for the sake of union with the Anglicans. In South India, it was when the non-Anglicans came to the point of being able to say, 'We see that episcopacy is a good gift of God to His Church, and one that we shall be glad to receive through you,' that the way opened for the fulfilment of union."³

Some time has been spent on this aspect since it is the main difficulty in practical terms when Anglicans come to discuss unity with their Protestant brethren. But in fact leaders of Protestant churches have more than once publicly admitted that there is no practical way of achieving general reunion except by the acceptance of Bishops in the historic sense.

Anglicans therefore find themselves linked to the Catholic churches, like the Orthodox and Roman Catholic, in their insistence on the need for Bishops and in many of their forms of worship and devotion, and on the other side they have many close ties with the Protestant churches. It is because of this position that Anglicans have been able to play a constructive rôle in the build-up of better understanding between churches of different traditions.

³*Ibid.*, page 152.

Anglicans and European and Near East Churches

For example, with the Orthodox, Anglicans have had contacts for several centuries; in the last 150 years particularly they have been active in increasing the contacts with the Orthodox and in the creation of mutual trust and confidence. As a result the relations between Anglicans and Eastern Orthodox are now very close though there is no formal agreement of intercommunion between them. It would hardly be too much to say that it is the work done by Anglicans over this period which has played the major part in winning the confidence necessary on both sides to bring the Christian East once more into fruitful conversation with the Christian West. This is not an achievement which can be measured in paper agreements, but something far deeper and more important, belonging to the realm of the Spirit of God.

Anglicans have also had fruitful contacts with Roman Catholics and at the present time there is a special chance of working hopefully in this field. In the last ten years there has been a great increase in ecumenical interest and understanding among Roman Catholics: Anglicans are in a better position than most to help this interest and to make links with Roman Catholics in ecumenical studies and discussions. In the past Anglicans have been engaged in many attempts, some of them semi-official like the Malines Conversations, and some of them unofficial, to have discussions on basic questions with Roman Catholics.

But the most decisive step on the catholic side which the Anglican churches have taken has been the establishment of full communion with the Old Catholic Churches of

Europe and the Polish National Catholic Church of America. These churches are not large numerically, but the new relationship with them is important as showing the kind of basis on which full communion can be set up between Anglican churches and churches of other traditions. The agreement was made up of three clauses: (a) Each Communion recognized the catholicity and independence of the other; (b) Members of each Communion were admitted to the sacraments in the other; (c) Each recognized the other to hold all the essentials of the Christian Faith but permitted differences in secondary matters of belief and practice. It is interesting too to note that this did not make any difference to the organization of the churches concerned, which continued to have their separate arrangements as before. This brings home the important fact that Christian unity does not necessarily mean what are called 'mergers' or the creation of one great big overall organization: it means the doing away with the barriers which keep Christians from one another, based on the mutual acceptance of each other's Ministries and the mutual admission of members of each other's churches to the sacraments.

It is, of course, possible that at some future date Anglicans and Old Catholics might decide to amalgamate in one organization, but this is not an essential part of church unity and in a number of cases it may be undesirable for various reasons, for example, unity of organization can result in the abolition of individual churches' traditions which are an enrichment of Christian life and ought to be preserved.

The above mentioned efforts towards understanding and unity fall more or less into an area which can best be

described, perhaps, as relations with churches which spring from Europe and the Near East, and which for the most part are in countries where the Anglican churches do not themselves exist. They include the Lutheran and Reformed (Presbyterian or Calvinist) churches of the European Continent, and with them too Anglicans have had close relations in varying forms. With the Scandinavian churches, especially those of Sweden and Finland, where the ancient form of episcopacy was kept at the Reformation, the Anglican churches have had particularly friendly contacts, and a limited form of intercommunion exists with them. But efforts have been made to deepen understanding too with many others of these churches and there were in past centuries close historical ties between the Church of England and the continental churches of the Reformation. Anglican churches also have special relations with the Philippine Independent Church and with the small Episcopal Churches of Spain and Portugal.

Anglicans and the Developing Churches

There is a second area of relations where Anglicans have been and are active, namely in what used to be called the mission field, but is now called that of the developing churches. Here Christians have found themselves in a deplorable situation because the missions from the older churches brought with them not only the message of Christ but the divisions of the old world which for the most part had no meaning whatever for the Christians of the younger churches. Christians found themselves in countries like India a tiny minority in a sea of Hinduism and they

had the frustrating experience of seeing their work undermined and made ineffective by divisions among the Christian churches which had no meaning for them in their situation.

The result of seeking a way out of this situation has been a number of efforts at church union, the most notable of which is the Church of South India which was formed in 1947, and into which four Anglican dioceses went from the Church of India, Pakistan, Burma and Ceylon. It is impossible to describe this important experiment here: it is enough to note that the new church was based on the acceptance of episcopacy, and that in using episcopacy in their new church its members have found deeper and richer content in it. The other churches which made up the Church of South India were Methodist, Presbyterian and Congregationalist. The Church of South India, though some problems still remain, is the first union which has brought together into one church both episcopal and non-episcopal traditions.

The experiences in South India have been noted and have affected schemes of union in Ceylon, North India and Nigeria, in all of which Anglican churches are engaged. None of these other plans has yet been consummated and there are some difficulties apparent, in spite of the fact that in the case of Ceylon the Lambeth Conference gave considerable encouragement. In Ceylon the scheme provides for a service of laying-on-of-hands at the inauguration of the church on all its Ministers, whether episcopally ordained or not, so as to try to avoid having two sorts of Ministers as is the case in South India, where some have been ordained by Bishops and others have not. But there

are theological obstacles which have not yet been fully overcome.

But in all these cases we see Anglicans taking an active part in schemes for union in churches which have to live in non-Christian surroundings and trying to find means to bridge the gap between the Anglican tradition with its catholic elements and churches which have had an exclusively protestant background. It cannot be done by abandoning the catholic tradition, for to do this would be to drive out of the Anglican Communion a large part of its own people, and in making one union it would create another division. Moreover if it were to do this the Anglican Communion would abandon also its distinctive position in Christendom and in doing so refuse to respond to what seems the call of God.

Anglicans and Other Churches in Britain and North America

The third area where Anglicans are engaged in unity activities might be called 'home reunion' with churches which live side by side with Anglicans in countries such as Britain, Canada and the United States. In these cases the Protestant churches are often those, like the Methodist, which have arisen from a schism from the Anglican churches themselves: and in other cases they are European churches like the Lutherans who have become in North America, for example, thoroughly acclimatized to the Anglo-Saxon way of life (if it may be so described, inaccurately but perhaps recognizably).

In Britain new overtures have been made by the Church

of England to the Church of Scotland and to the Free Churches with varying success. But the important thing there is that the whole matter is alive again and is being pursued in various ways.

But perhaps North America is the most important place of all for Anglican relations with these churches, for not only are they living side by side with Protestant churches of which we have just spoken, but there are also in North America, especially in the United States, large groups of Christians belonging to the ancient Orthodox churches of the East, who are now part of the American and Canadian scenes. The Anglican Communion's vocation here is particularly clear, for it stands among these churches in a situation where none of them is connected with the State and where there is the chance of working out Christian relationships apart from the many historical ties and memories which weigh upon the churches in Europe.

The Task of Anglicans

But the same principles apply in North America as apply elsewhere. The Anglican churches, if they are true to their own vision, have first of all to live their lives in a way which witnesses fully to the richness of their heritage and to the many gifts which they have been given by God. It does not mean that they consider themselves superior to other churches. Indeed it is obvious that in some ways Anglicans fall behind other churches in many practical things, but it does mean that they are conscious of the treasure which has been committed to their earthen vessels and that they are

determined to respond faithfully to the will of God for them.

In the first place this means understanding their own present situation better than is usually the case. It means a much greater effort of understanding on the part of Anglican laity to appreciate their own church and what it means. Far too many Anglicans live in a little coop, like a battery hen, of their own parish or immediate surroundings and never manage to get outside to see wider prospects. (This does not merely apply to Anglicans, but it is with Anglicans that we are here concerned.) So many lay people are totally unable to explain the position of their church to other Christians, and there are some, sad to say, who do not want to learn but merely wish to pattern the Church after their own little ideas, which are often a rehash of the various prejudices and ignorances which they managed to acquire in childhood! No vocation of the Anglican Communion can be of the slightest use unless the laity escape from these bonds into a wider outlook and appreciation.

For if God calls the Anglican Communion to do something for Him, He does not limit this call to a few bishops and specialist clergy who happen to be interested, but He calls to each and every member, whether he will hear or whether he will forbear. There can be little doubt that the need for unity in the Church is the crying need of our time. No Christian can do anything but hide his face when he sees the divisions of the world, and the fact that Christians can no longer say anything useful to heal them because they are themselves so divided. But apart from the needs of our world, no Christian can read and ponder the prayer of our Lord before His passion as recorded in the Gospel

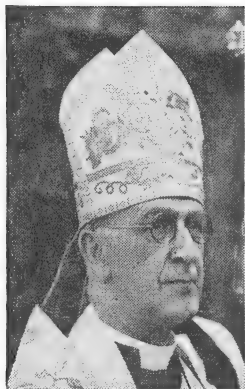
of St. John⁴ without a searing sense of sin and failure to follow his Master.

God has given opportunities to the Anglican Communion, and opportunities are always callings, chances which God gives us to do His will and to make some small contribution to the saving of the world and the Church. More and more we must try to see these opportunities and to take them. This can only be done, first by deepening our own spiritual and church life so that the life of our Anglican churches becomes more and more a life submitted to the will of God. And second, it must be done by stretching out towards Christians of other traditions, Orthodox, Roman Catholic, Protestant, and by trying to draw them together and to create a new love of one another. In doing this Anglicans must maintain their own traditions in breadth and depth, putting them at the service of the Lord of the Church, and praying that they may be faithful to Him and may use His gifts to the glory of His Name and for the building up of His Church.

⁴Chapters 14 to 17.



The Most Reverend Archbishop Lord Fisher of Lambeth was Archbishop of Canterbury from 1945 to 1961. An ardent worker for church unity through the years, his historic visit to Pope John XXIII was a most significant event. As Archbishop, he presided over the two most recent Lambeth Conferences.



LORD FISHER OF LAMBETH

CHAPTER TEN

FULFILLING ITS DESTINY

- *Our Spiritual Ancestry*
- *The Task Ahead*

Our Spiritual Ancestry

Matthew 16:18: "Upon this rock I will build my church."

You remember the context. Our Lord asks His disciples—"Whom do men say that I am?" and gets many answers. Again He asks: "Whom do you say that I am?" and Peter answers for them all: "Thou art the Christ, the Son of the living God."

To that confession of faith Our Lord replies in a twofold manner. First, using Peter's birth name, Simon Barjona, He calls him Blessed, and tells him why: this confession of faith is not the result of Simon's human reasoning (though

his own earnest seeking had of course conditioned it), but of the divine will. Not "flesh and blood" but "My Father in heaven" had revealed it unto him. There is more in this true faith than the human choice of it. God has given it, and in giving it serves His own purpose and claims Peter to serve it too.

And secondly, Our Lord declares the purpose. Using the name Peter which He had given him, He declares that upon this rock—on Peter and his faith—He will reconstruct His Church. Our Lord came not to destroy, but to fulfil: not to create a new church and people of God, but to reconstruct the old with Himself as its head cornerstone. As He searched amid the debris of the old for a foundation to build on, He found it here in a man and his faith and in the other disciples for whom Peter spoke. Because they saw and believed, to them He committed the future of His Church.

So, when the saving work of His earthly mission was (through the Cross and the Resurrection) accomplished, He built His Church upon the foundation of the apostles and prophets, giving to them and to all who should succeed to their faith and task, the assurance of His presence and His grace, in and through the fellowship of the Holy Spirit.

Down the centuries, the building has gone on, goes on—each generation adding its contribution of gold, silver, precious stones, wood, hay or stubble, to be tried and tested in the fires of God's judgment. For not only is each man's work so tested, as St. Paul says, but the Church itself, as men fashion its history and tradition, its work and witness, is tested too.

Over thirteen hundred years ago, St. Augustine came to England, and by his coming brought the little church there

into the full stream of the Church's life. The Church of England took root and grew. In its early growth it gave much to our national character and culture: it left its memorial in glorious cathedrals such as Canterbury, the mother church—by the providence of God still inviolate, though in the war destruction came to its very doors—and in countless lovely parish churches in town and village. It handed on, more durable than stone, the verities of the Christian Faith.

Four hundred years ago the Church in Europe passed through one of its great fires of judgment. In England much that was perishable perished—much, no doubt (as must happen in any conflagration) that might well have been spared; much, too, which deserved to perish. But the gold, the silver, the precious stones—that which was built upon the foundations of the apostles and prophets—endured and still endures in the Church of England. Though every division in the Church and Body of Christ is grievous to Him and must be to us, and though we must ever be earnestly seeking His way of reconciliation and reunion, yet we cannot doubt that it is within the province of God that the ancient Church of England was set free at the Reformation from much that was false in fact or emphasis. It was preserved in the abiding tradition of the Church, and was given by Our Lord a word to utter and a work to do within His Holy Catholic Church.

Of that spiritual ancestry has been born, in the course of time, a great fellowship of churches the world over. We will not stop here to trace the history of its growth. Remember only how wide is the scope of our fellowship, wherein co-exist in the one tradition peoples of many races and

tongues, many colours and cultures, in indigenous self-governing churches. No one can hold the office of Archbishop of Canterbury without being daily conscious of this far-flung fellowship and of the responsibility which rests upon it. Within it the Church of Canada has its honourable place and its appointed task. Once more, we cannot stop to recount its history or the close ties which bind England to Canada, as churchmen and as citizens of the British Commonwealth. When I visited in Canada, every day revealed them to me afresh and with a new intimacy and inspiration. I was the first Archbishop of Canterbury to address the General Synod of the Church in Canada. In the generous warmth of the welcome which I received in every city which I visited, I saw revealed not only a loving respect for the See of Canterbury which history has made to be the mother church of our Communion, but also a deep devotion to the Anglican tradition and all that it stands for in the world. What is this tradition which we hold in common, which gives to the Anglican churches, wherever they may be, their special character and their special function? It is not easy to put it into a few words, but a few words must suffice.

Relying upon the Holy Spirit, who mediates Himself to us through the Scriptures, through the ancient Church and through the Church of today, we seek to hold together, in a large charity and a reasonable service, the outward continuity of spirit, faith and practice which links the Church of today to the Church which Our Lord reconstructed on the faith of St. Peter and his fellows.

We listen to hear what the Holy Spirit would say to us now in this our day to meet the strains and stresses, the

tensions and tribulations of contemporary events. We hold in a faithful regard the long tradition of the Church, that we may conserve all truth into which the Holy Spirit has led the Church. Yet, lest we be slaves to our own imaginations or to the traditions of men, we bring all to the judgment of what the Holy Spirit speaks to us through the Scriptures concerning Christ and His Church and man's salvation. So it is that, as well as any church in Christendom, we hold together that outward continuity of structure and that inward continuity of spirit which marks the Church of Christ. And being free in our reliance on the Holy Spirit, we are called to do what, I would say, no other Communion in Christendom so truly does, to combine within our one fellowship differences of emphasis and interpretation such as have always existed in the Church of Christ but have led elsewhere only to schism or to violent suppression. The Anglican tradition holds together the appeal to history, to spiritual immediacy, and to reason: it looks for the grace of Christ as it is received through the Church's ministry and sacraments, as it is received in personal experience, and as it is received through a faithful honesty of thought and integrity of life. Of course, these three elements co-exist in every Anglican, and indeed in members of other churches too. But the difference of emphasis upon one or another of them has divided churches. What creates the unity of our Communion is that in its formularies, which all accept and try to live by, it holds all three together and frankly submits all to the rule of Holy Scripture. It is the interplay of these three elements which gives sometimes the appearance of weakness and uncertainty to our Communion. I would say that it is our true strength, and our special trust from Christ.

The Task Ahead

As we consider the position of the Anglican Communion in the world, two problems call for special attention:—

The first, which I will do no more than mention, is the problem of our internal development: we consist of a number of autonomous provinces and missionary dioceses widely separated geographically, with greatly differing backgrounds of history, culture, social and economic condition. It would be easy to grow apart and to lose a vital unity of life. It is a matter of thought how such dangers should be avoided, and how in the growing life and expansion of our Communion, our fellowship with one another in our common heritage shall be maintained and strengthened.

Secondly, there are the great questions concerning our relations with other churches. Here we occupy a position of quite unique importance. Let me illustrate from Europe. On one side of our tradition we are in full communion with the Old Catholics, and in relations not far short of full communion with many of the Orthodox churches. On the other side of our tradition we are in communion with the Swedish Lutheran Church which has always kept its episcopal tradition and with the Church of Finland which, having by a compulsion of history lost that tradition, has now all but regained it. No church but ours could be such an unifying focus within the whole Church universal. It is moving and humbling to see how greatly other denominations respect and look to the Anglican Church: our responsibility is great in this field.

And we can discharge it only by being faithful to our

own tradition. No cause is dearer to my heart than that of reunion. But I do not believe that that means organic reunion in one uniform society. In our own Communion we work on the principle of national autonomous churches in full communion with one another; that is the Anglican Communion, and that is the pattern given by the apostles to the early Church. History has brought into being in most countries denominations divided more in matters of order than in matters of faith. The next step forward I believe, is to work not for the organic union of these different denominations, ours among them, nor yet for a federation, but for a condition in which, while they remain autonomous and distinct, there may come to be no obstacles to full communion between them. It would mean a process of gradual assimilation rather than an attempt to assimilate at once. It would leave freedom for each denomination to treasure its own special emphasis within the riches of Christ's gifts to men, but in a household where barriers were in process of being removed.

But here I am touching on a large subject. All I am concerned to emphasize is that just because our tradition is so rich in truth, in performance and in promise, we must preserve it for such purpose as God may wish to use it.

May I end on another note. We of this generation stand in a fire of judgment. The period which began in 1914 and the end of which is not yet in sight, is beyond doubt the end of one epoch of human history and the beginning of another, the shape of which cannot yet be clearly discerned.

The world is under judgment: and the Church cannot control the world or determine what shall be the end of them that obey not the Gospel of God. But even more is the

Church under judgment. St. Peter said in his day "The time is come for judgment to begin at the house of God."¹ Judgment must of course begin with the Church of God: for its truth to its task or its lack of it matters more than anything else to Christ and for this perplexed world. It is through us that the Holy Spirit would "convict the world of sin and of righteousness and of judgment."² But He can only do it through the Church if the Church is obedient to Him.

I will not speak now of the world's condition: it is familiar enough to us. As I have indicated, the Anglican Communion with its tradition of life at once Catholic and Evangelical, with its instincts of "intellectual integrity, sobriety, moderation and moral earnestness" has a great responsibility the world over. But it does not stand in isolation. It recognizes thankfully the great areas of faith which it shares with other churches; it rejoices that in delivering the saving Gospel of Jesus Christ and in presenting to the world the Christian way of deliverance, it can work in friendship and in fellowship with other churches. It humbly and gratefully recognizes that the divided Church is in some sense also and already one, since all look to Christ as Head and all manifestly receive the marks of His presence and power.

Between us we hold in earthen vessels the Treasure, one of pure gold which no conflagration can touch, one without which all else that men treasure and strive for is but perishable wood and straw. All rests on a Faith and on the men who hold it—both at once. The Faith is that which Peter confessed when he said that Christ Jesus was the Son of the Living God, which John declared when he wrote: "Whoso-

¹Peter 4:17.

²John 16:8.

ever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.”³ And we of the Anglican Communion and our fellow Christians throughout the world are they that hold this Faith, upon whom Christ now as then wills to construct His Church.

This is no human choice or enterprise. It is at once our confidence and our despair, and again our confidence, that God lays it upon us. Flesh and blood hath not revealed this Faith unto us, but our Father which is in heaven, making us in and with Christ His fellow workers. This Faith is ours not for our own ends, but that on this rock Christ may build His Church and save the world. Christ would call us blessed as He called Peter blessed, because He has given us His Faith to obey and His Cross to bear. May He do with us what He wills, and have mercy upon us.

³I John 4:15.